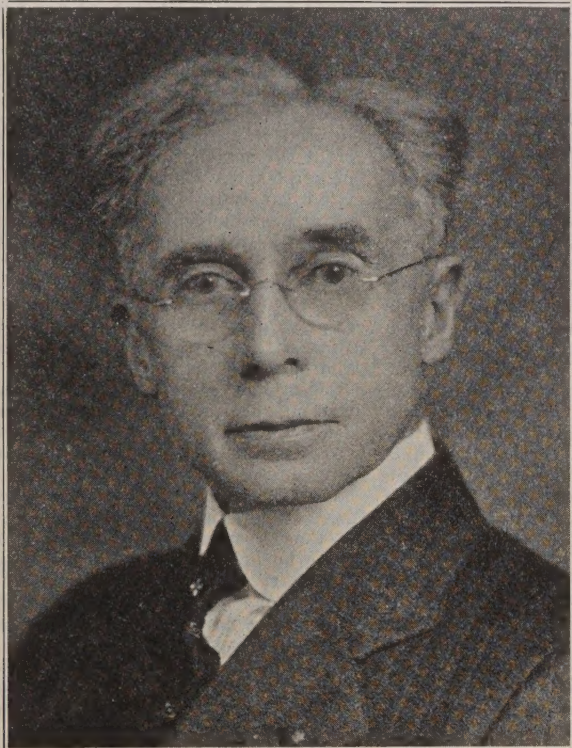
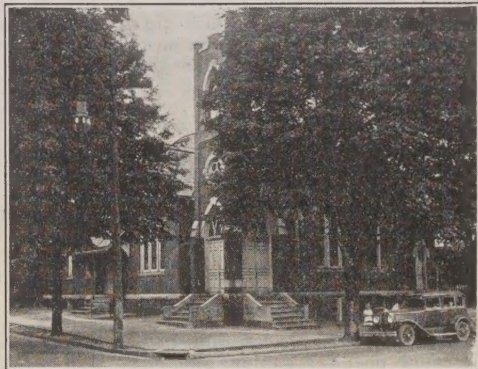


REFORMED CHURCH MESSENGER



The Rev. Homer S. May, D.D., pastor First Church, Wilkes-Barre, Pa., who is vice-president of this year's Spiritual Conference at Lancaster.



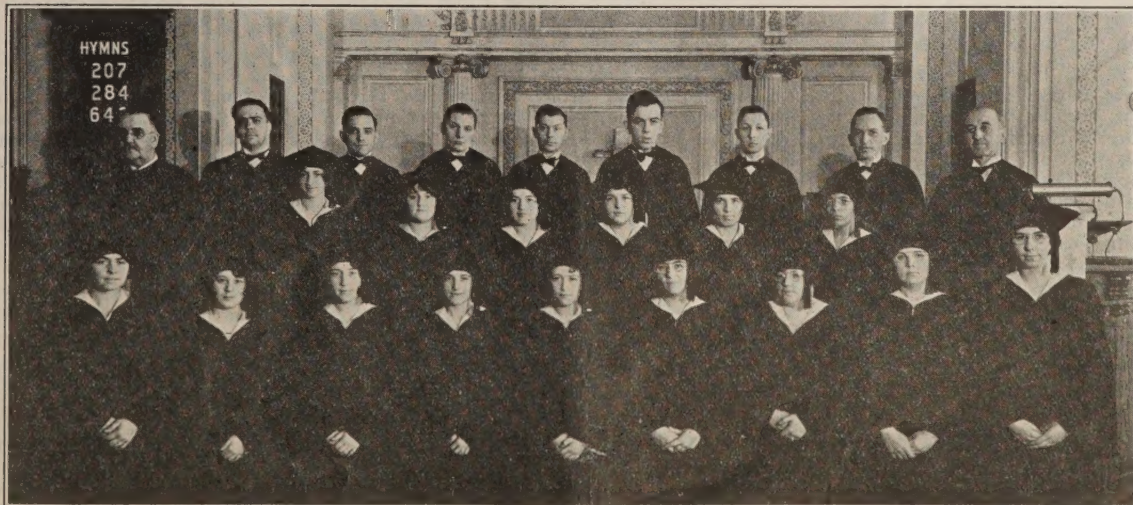
First Church, Salisbury, N. C., the Rev. Banks J. Peeler, pastor, which is celebrating its 35th birthday.

Oh Gentle Christ

Oh gentle Christ, I like to think
Of Your humility . . .
When folks so proud, so oversure,
Intolerant, I see.

I picture, too, Your tenderness
With one who's done a wrong . . .
When in this selfish world I see
Oppression by the strong.

Grace H. Poffenberger.



THE SPLENDID CHOIR OF ST. JOHN'S CHURCH, READING, PA., REV. THOMAS H. LEINBACH, D.D., PASTOR
(Dr. Leinbach, Elder W. J. Clay and the organist and director, Mr. Robert L. Auchenbach, are shown in the picture)

PHILADELPHIA, JULY 23, 1931

ONE BOOK A WEEK

THE PHILOSOPHY OF THE SUPERMAN

After the death of Prof. George Burman Foster, who occupied the chair of the Philosophy of Religion at Chicago University for many years, and whose book "The Finality of the Christian Religion" was one of the most widely discussed books of recent years, it was found that he had left in manuscript form the complete course of 15 lectures he had given his students on Frederick Nietzsche, the German, who perhaps most profoundly influenced the thinking of his country during the last century. Prof. Foster had evidently intended publishing these lectures in book form, as they were carefully written and betrayed a vast field of exploration behind them that indicated that they were meant for more enduring form than simply class-room lectures. Anyhow, they were a great and valuable find and Dean Curtis W. Reese has rendered a service which makes all thinkers grateful to him, in editing them and giving them to the public through the Macmillan Company, New York, under the title "Frederich Nietzsche."

I would urge every preacher who wants to understand the thinking of modern Europe—and to some extent his own country—to study this book carefully. Not only is it the best exposition of the teachings of Nietzsche—not only is it the best interpretation of a very peculiar genius, and not only does it introduce us to many of the great personalities of the years 1860-1890 (Nietzsche's working years)—but it shows us the fountain head of many streams of thought that have flowed, for good or ill, through all the thinking of the last half century. There are some who even go so far as to say that so powerful was the influence of Nietzsche's thought upon Germany, so had he instilled the Gospel of merciless strength, the superman as the aim of creation, the state as God, that the responsibility of the World War goes back to him. This is too strong a statement, but there is no doubt whatever that much of the individualism, nationalism, and materialism that curses the world today has been largely inspired by him, although, as Dr. Foster takes pains to point out several

times, it is doubtful if he ever intended his gospel to be interpreted as it has been interpreted. His teaching also is full of inconsistencies. Nevertheless, it is the antithesis of the Christian teaching of meekness, gentleness, pity, service, sacrifice. His hero does not submit to scourging or to die upon a cross. Like a deified Bismarck he struts across history and, like the Colossus at Rhodes, straddles humanity.

The first lecture is devoted to the life and writings of Nietzsche and the following 14 discuss Nietzsche's relations and attitudes toward men and theories as follows: Schopenhauer, Wagner, Feminism, The State, Militarism, Democracy, Science, Art, Morality, Skepticism, Religion, Jesus, Atheism and The Superman.

As a boy, Nietzsche was fond of solitude. He came out of a pastor's home and at the University of Bonn he registered in theology, but soon dropped it. He then went to Leipzig because his favorite teacher had become a member of the faculty. Here he began to read Schopenhauer and soon every vestige of Christianity, already fading, had disappeared. Soon, too, he began to feel life as disillusionment—a very common result of the loss of Christian faith. Dr. Foster points out how Nietzsche fairly worshiped Wagner in the days of the great Trilogy of the Pagan Gods, but when Wagner betrayed Christianity leaning in Parsifal, Nietzsche deserted him and even broke off what had been a very remarkable friendship. For a long time Wagner, next to Schopenhauer, was the greatest influence in the young man's life. His first book on tragedy and music was in homage to Wagner. But Wagner's influence soon faded, although Wagner tried to hold Nietzsche to sanity, as the recent "Life of Cosima Wagner" shows. He deserted art and metaphysics, thoroughly distrusting them, and began to swing to materialistic views. His health, both of body and mind, broke down. The books now became more and more an exposition of his theory that man is above morality, beyond good and evil, as is the State—or put into plain language, the gospel that "might makes right."

This gospel that "might makes right,"

never got much of a hold on individuals, outside of Bismarck and a few others. It came too late. Christianity had done its work and hardly anywhere could a man be found who dared stand up before the world and say his creed was, "I have the right to do what I am able to do." The Gospel of the Superman never got much of a foothold in modern thought.

It was different when it came to the State. Always, with nations, the philosophy that "might makes right" has been dominant, at least until within very recent years. Nations were above morality—as Nietzsche expressed it in the title of one of his most famous books: "Beyond Good and Evil." They have not been bound by the same moral laws that bind individuals. We have had a double standard of morality, one, pagan, for nations; the other, Christian, for individuals. It was wrong for individuals to steal, kill, oppress, lie and live by the law of selfishness, but right for nations to live by all these pagan principles. A Christian code of honor existed for individuals—no code at all for nations. Individuals practised justice, mercy, helpfulness, brotherliness, even forgiveness toward each other, but nations need not observe any of these laws. It was right for the strong nation to practise any iniquity—war, slaughter, exploitation, oppression—in the accomplishment of its aims and destiny.

Nietzsche came at a time when there was no question of the right of nations to live by these unChristian laws—when "might makes right" was the prevailing philosophy. He did not originate it, but he became its voice and articulated it and gave it impetus. In this sense he was one of those responsible for the war, as everyone who held it and preached it was.

We are living in a time when this philosophy of "might makes right" is passing among the nations, as it long ago passed among individuals. Nations are rapidly realizing that they must be governed in their relations to each other by those same laws that obtain among Christian men, but it is good to read Nietzsche just to see upon what philosophical principles the old order rested.

Frederick Lynch.

Friedrich Nietzsche

By George B. Foster, New York: The Macmillan Company (Price, \$2.50)

Reviewed by J. A. MACCALLUM

This book is pervaded with a double interest. First, because it is a posthumous work, it restores the personality of its author whose portrait is beginning to fade from the American scene. With the help of its able editor, who was his friend, Dr. George B. Foster bridges the chasm of the grave and addresses a generation to many of whose members he is less than a name. Yet a quarter of a century ago he was a giant among Protestant theologians and when he spoke, the foundations of orthodoxy rocked and the echoes of his voice reverberated around the world. Perhaps in some few cases a young student of religion will be influenced by this transitory appearance in the role of an interpreter of the Superman to turn to his "The Finality of the Christian Religion," published in 1906, but now in grave danger of unmerited oblivion. This would give an additional, though accidental, value to a work of intrinsic worth in which a master in the field of theology sought to interpret an unconventional genius to his generation.

The second and direct interest in the book lies in its success in its primary purpose, the presentation and appraisal of Nietzsche, one of the most influential and perplexing personalities of the last hundred years. To most Americans Nietzsche is no more than a sinister name, vaguely construed as one of the major causes of the Great War, the spiritual forerunner of Bernhardt, and other frank exponents of the sword. It is a singular proof of the objectivity of Dr. Foster's mind that when emotion was running at high tension during the Great War, he delivered the series of lectures which make up this book, as a plea for the understanding of Nietzsche, instead of the uninformed censure with which he was almost universally berated. The fact that he had himself been misunderstood and misjudged doubtless fitted Foster for this voluntary task. As Prof. Haydon says in his introduction, "there was much in experience common to these two men." Notwithstanding a wide variance in their points of view, doubtless it was his feeling of spiritual kinship with

the German apostle of iron-handed non-conformity that prompted Foster to try to explain his philosophy and discover the real values inherent in his teaching. At heart Foster was himself a rebel against all unsupported tradition, a pioneer in the movement that now goes by the name of humanism, and perhaps in Nietzsche's Superman he beheld a symbol of the humanitarian ideal toward which he was groping his way.

Hence it is not surprising to find that in these 15 chapters he has pictured Nietzsche and the evolution of his thought, with insight and sympathy. Nor has he allowed his admiration for the brilliance of his hero's mind to blind him to his defects. After a brief biographical sketch, in which he limns the salient features of Nietzsche's career, he goes on to relate his writings to the different periods of his life. First he fell under the influence of Schopenhauer at the early age of twenty-one, an influence under which he remained

(Continued on Page 19)

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EDITORIAL

DEAN OMWAKE FOR CATAWBA

The entire Church will be interested in the news that Dean Howard R. Omwake of Franklin and Marshall College has been elected by the Board of Trustees of Catawba College as its President to succeed the late Dr. E. R. Hoke, and that Dr. Omwake has assured the Committee he will accept the position and enter upon his duties in Salisbury, N. C., in the early fall, likely sometime in October. Dr. Allen K. Faust and the Rev. Milton Whitener will continue in charge of affairs at Catawba until the coming of Dr. Omwake.

In expressing our regret for the loss sustained by Franklin and Marshall we, at the same time, whole-heartedly felicitate Catawba on this happy choice, which we believe will meet with universal approbation. The many years of academic work successfully rendered by Dean Omwake and his many fine qualities of head and heart combine to guarantee the faithful service he is bound to render in this most promising field in the Southland. We cannot do better than to express the hope that as President of Catawba he will be as successful as his brother, Dr. George L. Omwake, has been in the presidency of Ursinus.

* * *

SOMETHING TO THINK ABOUT

The revival method of making Christians and making Christians better has largely lost its appeal. The educational method is now to be put in practice. But it is not yet clear what is definitely to be accomplished by it. The Church is not growing very much at present and the membership not zealous in public worship. Religious education is to remedy these shortcomings; but how?

Professor George H. Betts of the Northwestern University has given much study to the subject and written on the different phases of it. In the *Christian Century* for July 8 he maintains that a philosophy of religious education is much needed, that its aim ought to be the enhancement of Christianity by the transformation of character and conduct and that the ethical test ought to be applied to its work. "It does no good to say, 'Blessed are the merciful,' and then crush the poor and helpless in our industrialism; or 'Blessed are the peacemakers,' and then turn easily to war to settle our disputes."

We wish to call particular attention to the words which he adds: "This is the point at which, I think, Christianity is more and more to be judged, the test by which it will stand or fall in the years that lie next ahead. In earlier times the ethical test was not strongly insisted upon. From Paul to Calvin and after, theologians have discounted good works as the way to salvation. But the times have changed and tests that were once important are important no more and tests that were once ignored have moved to the front. The modern temper demands what will *work* and is increasingly impatient, whether in commerce, government, education or religion, with theories or claims that do not make good. If the fifty per cent of our people who are members of our Churches do not show that they are superior in conduct and character to the fifty per cent who are outside, then there will be, I am convinced, a decreasing number connected with the Church and a decreasing influence of the Church as a social institution."

The demand of the day seems to be not so much for more Christians as for better Christians; for Church members who will manifest Christianity in all their relations in life.

—A. E. T.

* * *

LUXURIOUS DEPRESSION

In the midst of great travail, the Apostle Paul spoke of his affliction as "light." It is evident that he was using the word in a relative, and not an absolute sense. His trouble might be regarded as light when contrasted with the greater glory which it would work out for him in the future. Again, his trials might properly be called light if compared with his deserts, for in all God's dealings with us justice is tempered with mercy. Or again, his troubles might properly be regarded as light in comparison with the troubles of others, which might be so great as to make ours seem insignificant in comparison.

In considering the "hard times" which have come to America, all of these elements should be taken into serious account. If our trials are received in the right spirit, they can and will work out for us greater and better things in the future. It is possible, too, that we have deserved and more than deserved many of the afflictions which we may have been compelled to suffer. But especially at this time

would we call attention to the fact that with all our difficulties we are far better off than many of God's other children in other parts of the world. Attention has just been called to the registration of motor vehicles. At the beginning of this year in all the world there were 35,805,632, and of these 26,697,398 were registered in the United States, a per capita registration of one motor vehicle for every 54 persons in the world, but with our country credited with one registration for every 4.59 persons against one for every 200 persons resident in all foreign countries. Taken by itself, this would seem to indicate that the average American is about 44 times as well off as the average citizen outside of America.

As the morning paper tells us of the crowd at the baseball park, almost as many outside as inside, hundreds on roofs, scores hanging to girders and risking their lives to see a game, it is difficult to feel that the situation in our land has become desperate. Here and there, to be sure, there are cases of serious suffering; but it is not easy to determine just how widespread this is.

A distinguished British woman just departing from our city for her home land admits that she cannot help thinking of our people as the "spoiled darlings of fortune," and she cries out, "Depression? Why, if this is a depression I certainly want to see America when it is prosperous. All I can say is that the other countries of the world would love to be 'depressed' like the United States. Everywhere I look I see plenty as compared with the rest of the world. The shops that I visit have sales-girls who are as well dressed as any lady of position in Paris. I have just come up from Chile and there you have hard times that are hard—rags and tatters, real hunger and poverty, people who haven't eaten a square meal in months, possibly years. In many countries to day you find poverty that is heart-breaking. In England you have men who walk on the streets for months begging for work. Here beggars who stop people on the streets wear better clothes than the English artisan. I am amazed at the crowd in Atlantic City—men in flannels, girls in smart summer frocks. People tell me they are just plain American citizens taking the usual relief from the heat. I walk into a large restaurant at the shore. Every table is taken. I watch the hundreds of persons who are eating. Time after time half the food is left on the plate—and such enormous platters of food that I don't wonder people can't eat everything. But I marvel at *all this waste of precious food*, so I ask the waitress what happens to it. She smiles as if I am a poor, ignorant mortal. 'No, of course we don't save anything,' she says almost scornfully, 'All that stuff just gets dumped out.' But it is good food, wasted by the ton. *When a country can welter in such plenty as that, how can it talk about hard times?* Perhaps, to the American, hard times mean that you drive to the seaside in your last year's car instead of the big new one you had planned on getting."

This observant visitor went on to speak of the big theatres and movie houses filled with crowds of well-dressed and seemingly happy people, the children with expensive clothes, stenographers wearing smart dresses, shops thronged with folks who have money to spend, a happy country—full of life and gayety—sitting in the lap of luxury. And then she concludes with this serious admonition: "It is all one of the greatest puzzles I have ever heard. To hear you all talk, you would think you were going to starve tomorrow unless the Government or something rushed in to aid you. But, for goodness sake, someone ought to tell you straight from the shoulder to dry up your tears and stop talking about depression and hard times. I realize that prosperity is only a comparative thing. Here you compare it with what you would like to have. You might try to compare it with the condition of the rest of the world. If this is depression, I surely wish such a depression would hit the rest of the world before morning."

Whatever else you may say about such a frank observation, it will not harm any of us to think it over.

* * *

A MUCH NEEDED GRACE

Last week we ran an editorial stressing the value and importance of a sense of humor. If you want additional

evidence that this grace is sorely needed we produce as Exhibit A the despatch in *The Philadelphia Public Ledger* of July 16, concerning the semi-annual meeting of our Board of Home Missions in Atlantic City, which ended as follows:

"The Reformed Church in the United States, based on the Presbyterian tenets, has a present membership of 360,000, comprised largely of American citizens of Hungarian origin."

Perhaps it ought to be said for the *Ledger* that its news pages usually are at least as reliable as its editorial columns.

* * *

"NOW THANK WE ALL OUR GOD"

As our Memory Hymn for August, we have one of the most familiar songs of praise in all the literature of hymnology. It is fittingly called the *Te Deum* of Germany, and only one hymn surpasses it in influence and popularity among the German-speaking peoples, and that is Luther's "Ein' Feste Burg ist unser Gott" (A Strong Tower is the Lord our God). The title of the German original is "Thanksgiving" and it begins with the words, "Nun danket alle Gott." It first appeared in print, so far as known, in 1648, in a book published by J. Crueger, one of the most distinguished of German musicians in the 17th century, and the tune which usually accompanies the hymn is his composition and was written especially for it. The author of the hymn was Martin Rinkart, a consecrated and heroic pastor who lived in Germany during the trying ordeal of the Thirty Years' War, whose life was spent mainly in Eilenburg, where "his devoted attentions to his flock during the terrible experiences of war, famine, and pestilence made his name immortal in the annals of pastoral fidelity." No less than twelve translations have been made into English, but the most popular is that of Miss Catherine Winkworth in 1858.

It will be noted that the last stanza, as given in our Hymnal, is a version of the *Gloria Patri*. The first two stanzas are based upon Ecclesiasticus 1:22-24: "Now, therefore, bless ye the God of all, which only doeth wondrous things everywhere, which exalteth our days from the womb, and dealeth with us according to His mercy. He grants us joyfulness of heart, and that peace may be in our days in Israel forever: that He would confirm His mercy with us and deliver us in His time!"

It is a fine illustration of how a man who has in his heart the faith that overcomes the world is able to sing songs in the night. Miss Winkworth, translator of this lovely doxology, remarks of the writer of the hymn: "So great were Rinkart's own losses and charities that he had the utmost difficulty in finding bread and clothing for his children, and was forced to mortgage his future income for several years. Yet how little his spirit was broken by all these calamities is shown by this hymn and others that he wrote; some, indeed, speaking of his own country's sorrows, but all breathing the same spirit of unbounded trust and readiness to give thanks."

As we study this Memory Hymn, may we seek by God's grace to cultivate this spirit of praise which makes life so glorious.

* * *

AN ADMIRABLE SUGGESTION

One of the most active and intelligent young pastors of the Eastern Synod, who is earnestly at work on the great task committed to his hands, has just sent in another new subscription, accompanied by the following letter which we beg to pass on for the benefit of others:

"The MESSENGER is absolutely indispensable for me; I can hardly wait until it is time for the new issue to come. It occurred to me that the only reason for this is because I read it, and that if others read it they could not help feel the same way. I have, therefore, made it a point to get at least one new subscription for the MESSENGER every week. This is my third week—and the third new subscription. Very little effort has been required on my part to secure these. I believe if every minister would try a similar plan, the Honor Roll would grow."

We admit that we have a personal interest in this matter

and that, therefore, it might be difficult for us to pass an unbiased judgment. Nevertheless, we cannot help calling this an admirable suggestion. Probably if every minister felt about the MESSENGER as this good brother does, none would regard it as too great an effort to follow his example. It is easy to profess "lip service" to a cause—and then not lift a finger to advance that cause. But we are truly grateful for the friends who "stand by" and recognize in their hearts that the duty of placing Christian literature into the homes of the people is a mutual obligation, in which nobody has a greater stake than the faithful pastor. As Dr. Isaac M. Schaeffer used to put it, "The best way to show your interest in the Church paper is to *'say it with subscriptions.'*" And Bishop Berry repeated often that it would be difficult for any pastor to employ his time more usefully than by seeking to get his people to read the publications of the Church. Such an Honor Roll as is herein suggested is certainly very greatly needed, if Protestantism is to be maintained and perpetuated.

* * *

"MAKE 'EM WAIT!"

It was in a popular restaurant, catering to the masses, and where the writer used to see many colored men and women sitting at the same tables with white folks. Once in a long while, to be sure, the entrance of a lady or gentleman of color would cause a "white" to exhibit our much-vaunted Nordic arrogance, leaving a table hurriedly and ostentatiously as a rule, sometimes without a word, sometimes with the uttered remark, "I won't sit at the same table with a nigger!" There were interesting studies in human nature, in the behavior of both whites and blacks; and too frequently, alas, the latter came out best—from a New Testament standpoint.

Recently it dawned upon the writer that he had not noticed colored persons in that restaurant for some time. He inquired of an official if Negroes were debarred, and was assured: "Oh no; the rule has not been changed." It seemed queer, however, that where once quite numerous they were now so scarce. So he decided to ask a waitress when she seemed in a confidential mood. There had been complaints, she admitted, and it was doubtless felt some patrons white in color were lost because Negroes were served. So the manager had solved the difficulty by advising or allowing the waitresses more and more to inconvenience and humiliate the "coons". "Make 'em wait"—that appeared to be the slogan that did the trick. If a colored man or woman sat down at a table, the idea was to ignore, to pass by, to haze them for their nerve in presuming to regard themselves as human beings. The waitresses became conveniently color blind and couldn't see anything black or brown—at least for so long a time that the hungry colored customer couldn't help seeing the purpose of the discrimination thus ruthlessly practiced—and so most of them gave it up in disgust. "They are going to the Automat now, where they can wait on themselves," we were told. And thus is Christian civilization moving on to new triumphs in the City of Brotherly Love!

* * *

FACING THE MORNING

A note in a report of a meeting recently held in Buffalo made allusion to an address by the brilliant young pastor of the Broadway Tabernacle, New York, in which he deprecated the present talk about the decadence of the Christian Church. Is it not about time for both writers and speakers to write and speak more optimistically of the Church and its work in the world? We have gone about quite long enough with our faces to the ground; it is better to lift up our heads, so that we may see the signs of progress; they may not be discerned by the faces that are downcast!

The writer has been dipping into the history of the middle ages a little of late, and he finds it easy to come to the conclusion that this old world is a much better place to live in now than it was at any time between the tenth and the sixteenth centuries. How happy we should be to live under the dominancy of a Pope that was rotten morally and bankrupt spiritually! And how pleasant it would be to have rulers that were arbitrary, inhuman, monsters in human

shape! It is quite impossible adequately to set forth the shameful degradation of the common people, whose condition was scarcely better than that of the beasts, and in some respect even worse. And yet there are some who claim that the world is growing worse! "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this!" It would seem that there were pessimists in the olden time!

We cannot be certain yet that the outcome of President Hoover's suggestion that there be a moratorium as regards national debts; but it is, as President Hindenburg says, a "magnanimous gesture," or as President Hoover himself said relative to the 18th Amendment to the Constitution, a "noble experiment!" When prior to the present time would it have been possible for such an experiment to have been suggested by the head of a great nation, and when would such a suggestion have been accepted by all the nations of the world? The fact is—and it is very patent—the world is growing better by "leaps and bounds!" We are fulfilling today Tennyson's noble prophecy of a world federation! Sadly needed among us is a little more optimism.

And herein is seen the mighty and majestic advancement of the Christian Church. It is not necessarily in an increased Church attendance, nor in a great increase in the membership of the Churches, nor in any outward or objective way; but it is in this great fact that the spirit of the Lord Jesus Christ is finding lodgment in the hearts of men universally; it is in this great truth that humanity is coming to its own; it is in this that even human governments are becoming human! A great and beautiful spirit is more and more dominating the world. It is the spirit of Jesus, made known through the Church and compelling the proud to humble themselves and lifting up the lowly to their rightful high place in the world. Do not say that the Church is decadent, going backward, losing ground—"for thou dost not inquire wisely concerning this!" —G. S. R.

* * *

SHORTSIGHTED SELFISHNESS

One of the most encouraging signs of the times has undoubtedly been the surprising degree of unanimity among leaders of thought in this country, irrespective of party lines, with regard to the wise statesmanship of President Hoover's proposal for a moratorium on international debts. Apart from a few small and captious minds, quite universal acclaim was accorded to this proposal. It is true that some cynics were inclined to discount its generosity. With the world on the very edge of an apparently bottomless pit and the possibility of an European collapse that would involve the whole world in terrible loss and perhaps in violent revolution, these cynics said that the action of America was compulsory rather than gratuitous and was inspired more by the desire to protect American investments than to help other nations in serious trouble. More broad-minded folks on both sides of the ocean have, however, applauded the American action as both wise and magnanimous and, in spite of the terrible economic situation in Germany, it is still hoped that the relief brought about by this moratorium will help much to save the day and hasten the coming of a new era of prosperity for all the nations.

It is too much, of course, to expect that even the noblest efforts will not be misinterpreted by some who are either blind or demagogic by nature or by disposition. About the meanest outbreak of this kind is that which is exhibited in the Hearst journals, which have the effrontery to make the scurrilous insinuation that President Hoover's long residence in other countries as an engineer, practicing his profession, furnishes a clue "*as to why the President of the United States is so intensely concerned with conditions outside of his own country and so insensible, if not indifferent, to the problems, the needs, and the distresses of his own country.*"

Mr. William Randolph Hearst has proposed a Prosperity Loan of five billion dollars to relieve the unemployment and in so doing to start again the wheels of industry and to recover prosperous conditions. Because President Hoover has not seen fit as yet to adopt this suggestion as a necessary step to alleviate conditions in the United States, he is practically accused of a lack of patriotism and is held up as

faithless to his sacred trust, and his suggestion of the debt moratorium is described as a willingness to "put a burden of \$250,000,000 upon the backs of American taxpayers in order to strengthen German credit and German business obligations," while at the same time he is deaf to the cries of need and suffering among our own people.

Though it is altogether unlikely that such a shortsighted and demagogic plea of selfishness will have much influence with thoughtful people, it should nevertheless be held up to the scorn which it deserves.

* * *

The Parables of Peto the Penman

THE PARABLE OF THE PERTURBED STATISTICIAN

Figures don't lie, but liars figure—is a good beginning for this parable. But we do not want to be understood that we doubt the figures that the Stated Clerk of General Synod has been compiling for the Church to study. The gist of these illuminating rows of numerical data gives us pause, and we are challenged to say whether the Church is "going up or down," as the editor of *The Christian Century* puts

it. There seems to be a lack of vital growth in the Reformed Church, if the balance on the "gained" side is an indication of growth. It takes so many preachers and laymen an entire Classical year to gain one new member. But it takes a preacher and his Consistory just Five Minutes to erase 35 names of members from the roll, and thereby hangs a tale that of late years has oft been told, but never explained nor justified. We suspect that the Apportionment is to blame, but to make that charge is to draw forth a speedy and pious denial. And still the statistical tables show a sad sag and a deplorable lack of normal and steady growth. And the end is not yet! Preachers look haggard, avoid discussion on the acquisition of new members, are flirting in a half-hearted fashion with visitation evangelism, and hope for the best next Easter, while Stated Clerks recite doleful tales of losses, and comparative tables disclose similar conditions in sister denominations. *However*, if we remember aright, all this has very little to do with the Church. She goes right on, according to promise: bells ring, choirs sing, multitudes of children and adults are taught the principles of right living; preachers preach, treasurers receive and disburse monies, no matter how the curve of membership sags down or inches up. And the moral from the study of statistics is: the Thermometer and the Barometer tell the exact state of the Temperature and Barometric Pressure; but Parochial Statistical reports are often misleading, for the Church's product is Character, not simply Members.

A Man Who Was Blind

(From a sermon by REV. ALLAN KNIGHT CHALMERS in Broadway Tabernacle, New York)

I saw him on the street the other day—a man who was blind. He tapped with a stick gently on the walk. He stopped helpless at a street corner, in the whirling rush of traffic. The hand of a policeman was on his sleeve and he was gone. But I had looked into his eyes and saw that he could not see. The swirl of the current swallowed him up, but his sightless eyes remained.

Suddenly a coldness came over me. I looked out upon a city and it was full of men that were blind. I stood before a group of Christian people on a Sunday morning, and lo! they had eyes, but they did not see! Can it be true? Are we living in a world of men who are blind?

Does it strike a little tremor of awe into your mind to imagine a city of blind people, people thinking they see, but they do not,—handling all the power in our universe blindly?

What have you done this week? You do not know. We have no imagination to see what we have done to people this week. We stood beside someone not long ago. We talked about the weather. We did not see a rushing torrent behind that person's face. We did not see the rapids ahead. If we had only known,—then! It is too late—now—for us!

It is not all as simple as we sometimes try to make it,—this business of living. We cannot say, "I live my life. Let others live theirs." It would be so easy if life were made that way. But life is a highly connected thing.

Asking that question, which is almost as common these days as remarks about the weather, "How's business?" I received this reply the other day, "Fine! We never have had as prosperous a year as we are having now."

"What do you lay that to?" I asked.

"Well," he replied, "You see we make gloves, and since women have taken to wearing gloves in the summer-time we have had all the business we could handle."

Fashions make good business for Gloversville, and yet, to take the other side of the shield, fashions also reached around the world not long ago and drove hitherto

ONE YEAR AGO

One year has gone away
Since last I had you here—
One year of loneliness, of empty
ache,
Of hidden, futile tear.

I would not ask to have you back
In this cold world—ah no;
But oh, there is a yearning in my
heart—
I seem to miss you so!

And now today it all comes back,
My wounds are hurt anew,
I see your smile, I hear your voice,
I live again with you.

I sense your ready sympathy,
Your tenderness so fine;
Perhaps you're reaching down from
Heaven
To dry these tears of mine.

Grace H. Poffenberger.

respectable Chinese girls into the brothels, because American women bobbed their hair and no longer used as many hairnets as they did before. Thus, in this highly connected world we make adversity or bring prosperity by the superficiality of fashions. If only we could divide life cleanly, if good and evil would only take sides as in the old melodrama. One used to know the villain because he twirled a black mustache and said, "Aha!" It was all as fixed and recognizable as Spencer's "Faerie Queen," or "The Pilgrim's Progress."

But the world is not a study in black and white. You cannot judge by what things seem. You go into a store to buy a shirt. You say, "This is good quality and it is cheap. I am in luck!" You do not hear the song of the shirt in the sweat-shop, "O God, that bread should be so dear, and flesh and blood so cheap!" Not all shirts, just some shirts. All shirts are not made cheap by sweat-shop manufac-

ture. Some are made cheap by efficient production, and the man in front of the counter does not know what to do.

We had an advertisement which came to the house one day, of "Hand-embroidered Babies' Dresses—Special Sale—59 cents—Ridiculously cheap!" the headline ran. Cheap? No! Dear! Ridiculously dear! Blood on them, life used up in them, cheapness to adorn my child and yours. We did not buy, of course. It was so evident, we could see that. How often we are blind.

Walk up from Times Square to the Tabernacle some night on the Great White Way. Look into the faces of the people as they go by. Intent on pleasure, intent on evil, unsatisfied, turbulent, some of them, tremendous reserve power shining in the faces of some of them. How can we harness that power, how transform the wasted lives, how turn all that tumbling life going to waste over the falls, to the work of the world?

We feel like crying out against that stream, "Stop! You have in yourselves the potentialities of the children of God. You can make this city of men to become the City of God." We feel as helpless as a fishnet to stop a flood. Such waste, such wicked waste! I made it, you made it! God help us! It is an awful thing to have an imagination! How much more ease-full to be blind!

Do you feel any of this? I wish I knew. Am I today agonizing over the blindness of the world, while you are really out in the light? Perhaps you know what it is all about and are making your life really count. Do you? Or does it help to think out some of these things together—even our own powerlessness to know enough and care enough to help our world? Do you go home to talk it over—to think it over—this blindness—yours and mine?

What responsibilities do you see? We are, in this generation, making, for the next generation, things we will then deplore, by our sins of omission and commission. The twin gods of the divine right of the *Status Quo* and of the Unchangeability of Human Nature condemn generations yet to be to a continued industrial antagonism, less and less in men's desire

and more and more in their practice, as the dead devil of feudal lands returns in the form of a faintly paternalistic industry.

In politics we are pointing the finger of shame at the dead past and thereby place satanic halos upon the rogues of yester year, while by common consent we let the politics of the day be run with the same curious, inefficient blindness of a war machine. How square-peggerly it all is!

We come nearer home. I talk to your children about God and religion. I am almost afraid to sometimes.

They say, "What is God like?"

I say, "Like as a father with his children, that is God. When ye pray say 'Our Father'."

Sometimes they say, "O yes, I see," and a happy smile is on their faces.

Sometimes their faces change. You can almost hear them think, "Like as my father—so is God?" Do you want the child to think of God like that? Is God then—No! I will not say it—but say it yourselves with explanatory notes, "Is God like I am to His children?" We are blind to our responsibilities.

We are blind to essential truth. We judge by labels. What wonderful ones we take for narrow concepts. Consider some of the names we use in the Church to divide one Christian from another.

Why do we let our labels divide us, refusing to accept truth or beauty because our crowd did not discover it? We are like the patriotic brides during the war who refused to march down the aisle to the conventional wedding march, because a man with a German name happened to have written it. Aren't we stupid sometimes? Why are we so blind to the fact that there is only one truth and that none of us have it completely?

We must not become discouraged, of course, because truth dawns on men so slowly; although sometimes we cannot help but feel so. Etta Oldham, from the tragedy of her race's experience of exclusion from brotherhood because of that external, the color of skin, has given voice to this mood, in which we cry from our blindness:

"I'se jes' blue, God, jes' blue,
Ain't prayin' exactly, jes' now,
I'se blind, I guess,
Can't see my way through."

Let's not touch that. We'll leave it there. It is a mood of life, as we grope in our blindness. But let's go on, because it is a mood, of course, and there are solutions for it.

Do you know some of the ways in which modern man escapes from God? On the one hand he makes God big. He sets Him to hanging out the stars and holding electrons in their circuits. Then man, having made God so big and so busy running His universe, feels after a while that he doesn't count and slips away from the responsibility of the fatherhood of God. Having abased himself before the glory and wonder of God, man avoids the necessity of living as His son.

But even yet man is not entirely away. God may seem to him at times remote. He can lay Him aside as a philosophical idea to be considered at some other time. But there is another side of the belief in this God of Christ.

Man is a brother. That is for us all a pressing matter. Wherever one goes, he cannot escape from the necessity of thinking about it.

Here, again, man escapes through impersonality. By making man a problem or a case; by pigeonholing and classifying and dealing with men in averages and graphs; he forgets, or no longer believes, that man is a brother.

"Isn't that the normal number of women to die in child-birth?" said a politician to those who are asking for a mothers' clinic in a poor section of our city. Do not blame him. We are all blind in the things we say unconsciously.

There was an official communique during the war which used to rile us. On the Verdun salient we always had firing going on, and so constant was that condition that only unusual circumstances were reported. It seemed that they must have had set up in type a routine line, "Rien a signaler sur la rive droite de la Meuse—Nothing significant to report on the right bank of the Meuse." Thus the communique read the day that Czely went. The same words exactly when the regiment lost nine with one shell, and more than twenty others fell wounded, squirming out of the clutching fingers of death.

"Nothing significant to report on the right bank of the Meuse," were the words they used that day the gas came over and men choked because their masks gave out. Somebody, somewhere, had skimpt in their manufacture. Perhaps they simply did not know enough, or perhaps they wanted to make money on a government contract. At any rate, we watched them that day, wondering when our turn would come. "Nothing significant to report on the right bank of the Meuse."

"Normal unemployment" is a characteristic word which we are always using in the industrial field. By grouping men into classes and problems we escape from him, as we escape from God.

Do you know what prevents us from losing man in a card catalogue and God in an infinity, neither of which have any life? The feeling that saves man and God from thus being lost to us is that supreme confidence which Jesus had in the worth of each individual. It is in not losing the sense of personality that we discover God,—that we find man.

Here, very simply, is what I mean. There is an historic story about a man who had a wayward son. A neighbor said to him, as neighbors sometimes do, with easily offered advice, "If that boy of yours were my boy, I would throw him out! Believe me, I would! I wouldn't have him around!" "So would I," the other man replied, "if he were **your** boy!"

We do not give up **our** boy, **our** girl to the inevitableness of evil. We do not hurt **our** friend; not if we know it. When we see in the lives of others a connection with ourselves, when man is seen not as a numeral in a problem, but as a personality in himself, we begin to live as the family of God.

We do not maintain that it is easy to keep this feeling in the midst of our modern world. It is one of the compromises we make with our finiteness, that we cannot seem to work it out that all men shall be our brethren. But as I heard Jimmy Yen, great leader of China, say one day about the illiteracy of his country, so we could use his words on this matter of our apparent inability to live to the full the thing that we profess: "To admit the fact is no disgrace. To be contented with it is degradation."

We are all of us blind. We are tapping our way along the pathways of men. We are confused in the midst of the world's traffic because we have eyes and see not. The world has gone black before our eyes. How can we love God Whom we have not seen, when we can sometimes scarcely discern brotherhood in the faces of men whom we have seen? It is no easy task that faces the follower of Christ in the midst of the conflicting shadows of our world.

And they brought to Him a man who was blind. He touched his eyes and he saw. "I will bring the blind by a way that they knew not," said the prophet of old. "O children of God, come ye, let us walk in the light of the Lord."

The Task of a Successful Sunday School Teacher

By EVELYN W. RODMAN

The task of the modern Sunday School teacher is a changed one. The society in which we live wants to accomplish certain things through education. As society changes our aims change and with them our methods. We are also governed naturally by our ideas of what a child is like, by the way we think he learns. As educators experiment with more and more accuracy they discover how the child learns and the knowledge of these facts changes our methods. It is the teacher's task to meet these changes. She must prepare her pupils for more than a passive, half-hearted activity by giving them a vital Christian experience.

How do we learn? The old theory was to learn and then do. There was "no impression without expression." Today we reverse this. The teacher's task is to guide the pupils through experiences which will result in the habits, ideals, attitudes and desires which are truly Christian. She is more concerned with the needs of growing personality than with the amount the pupil learns about the past, though she will lead him through an ex-

perience of the past whenever it will be of service to him. This explains why in present courses of study we choose a story of religious experience very much like that of the child in our classes rather than the story of a moral lesson learned by the Hebrew people long ago in a different country and with a different manner of living.

We must strive first to prepare the child for a changing social order by teaching him to think for himself, to choose values, and make decisions intelligently, to meet new situations and problems wisely.

Secondly, we must develop inner controls of conduct, the child's own choice of the Christian way through his understanding of and desire for the best.

Thirdly, we must see that everything that is learned becomes a real experience.

Discussion will be one of the most important factors in the teaching program. Discussion helps the group to see the problem; it guides them through a consideration of all facts and all ideals that are involved until they can come to some consistent Christian decision. We must know

how to guide and direct a worth-while discussion.

In the case of developing inner controls of conduct and the child's own choice of the Christian way, worship and especially spontaneous worship will be an important factor. Worship is communion with God. We must provide experiences that are religious. To be religious there must be a consciousness of the relation of God to what is being done.

What will intelligent worship do for a pupil? In this age of science, it will help a pupil to see himself in relation to God's purpose in the universe, to see life steadily and see it whole so that life may be triumphant. If we are planning for worship to do this, we cannot think of it as merely a service or form. The individual must have a real experience; he must live through it in his mind. Then the teacher must have a careful, intelligent and regular program. She must create the right atmosphere through beautifying the material surroundings and providing for individual and silent prayer. And the pupil must have a knowledge of the meaning of

the hymns, prayers and stories before he can have a real experience.

Then if our teaching is to be effective we must provide for some activity that will lead to certain results. We must guide activities that discover meaning and promote group living. We must as teachers know the purpose of such activities and watch for the results not only in the group but in the thinking and living of the individual.

The teacher must have an understanding of the formation of habits. She must be able to guide the pupil to see the consequences, create a desire for the greatest good and encourage constant practice. She must realize that the habit of thinking must be changed right along with action. We often try to build a good habit by having the child do a particular thing

over and over, forgetting that the best habits are not these routine matters but intelligent habits in which the child achieves love, self control, unselfishness in different kinds of situations by thinking for himself.

Characters should be built not on the basis of an emotional sentiment but on intelligent choice. In the use of stories we should not hesitate to revise a story by adding ideas which will make it impossible for the pupil to foresee the results of his own ways of living and to choose ways in harmony with the highest ideals. We must then put special emphasis on careful discussion, so that the pupils will understand the problems and come to their own convictions. We must give them, both in the Sunday School hour and in the activities of the class

through the week, many opportunities to evaluate their conduct, to discover which way of living together is worthwhile and to practice consistently the way they have chosen.

The teacher must be wide-awake to the needs of the Church and how experiments are being worked out. She must be willing to work with her fellowmen for promoting the Christian spirit. She must have adequate knowledge of social and international problems. Her task is to keep up through study and consecration. Best of all, she must have that vision of what it means to give individual guidance in spiritual matters—the greatest joy of all.

(The writer is a member of a Leadership Training Class at Kannapolis, N. C., taught by the Rev. L. A. Peeler.)

God Forbids Suicide

"Thou shalt not kill"

By HENRY C. SCHLUETER, D.D.

There is a kind of death which we all expect to feel, that is shocking to nature and carries sorrow and sadness to the heart, the natural death. But there is another kind of death, which is infinitely more shocking—the death not only of the body, but also of the soul: a death which does not only stupefy the limbs, but also the faculties of the mind; a death which not only separates the soul from the body, and consigns the latter to the grave, but that separates the soul from God, excludes it from all the joys of heaven, and delivers it over to everlasting death: an awful death indeed! "A death unto death." Some say that we haven't any soul, that when the body dies the game is up. But I am sure that there is something Divine in every man, something that stands tall, strong and bright above the common life, something that will survive the tomb—and that something is the soul. I remember the story of creation—how God "formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul . . . so God created man in His own image." It is a universal story. We find it in the religion of every people; And We Find the Truth of it in the Heart of Every Man. We are dust, but within that dust there is something finer than dust, and that is the greater, lovelier Self. That **Self** lives in every man and will live forever. We know that this Self lives in us. But seldom do we show and prove it in our daily acts. But we know it's there, we believe in it, though all the world doubts it. It makes us love, laugh and sing; it makes us dream; it makes us think great thoughts, and do noble deeds. This Self is the nearest thing to God. It is, indeed, the image of God, as much of God as we are able to comprehend. And we wistfully worship that image. Let no man sneer at man's belief in his undying soul; let nobody strike at the image of God in man. It is there, and it is the greatest and loveliest thing in God's creation. What an awful thing it is therefore, to destroy, or try to destroy what God has created and given to man! It is a crime to destroy and

try to ruin something that man doesn't own. "You are not your own," God says. "Behold, all souls are mine." God brought man into the world, and He has the only right to take life, and say, "return again!"

Every close observer of events, and every lover of life, and of all that God has given, cannot fail to view with alarm and regret the frequency of suicides in our country. One can scarcely take up a newspaper without reading the sad news that some despondent person of both sexes, and of every age and condition of life, taking a fatal leap into eternity.

I have before me the official record of suicides in the United States, according to which there were, from 1900 to 1928—in 28 years—not less than 108,363 suicides. These statistics show an almost steady increase in the last 28 years in this class of crime and misery. Last year almost 50,000 people attempted to destroy their own lives in our country.

In 1928 the deaths from railroad accidents in the United States were 2,568, whilst the death from suicides numbered 4,287. In 1928 the number of suicides were: in Baltimore 128, in Boston 112, in Buffalo 63, in Chicago 568, in Cincinnati 75, in Cleveland 148, in Columbus 41, in Detroit 231, in Philadelphia 301, in New York 1,131, in St. Louis 200. Truly this record is appalling.

The Bible records five (5) persons who ended their lives by their own hands: Archithophel; Zambri; King Saul; his armorbearer, whose name is not on record; and Judas Iscariot. To the honor of the female sex, it can be said that in the whole narrative of both the Old and New Testament there is not a single instance of any woman ending life by her own hand. The reason for the rarity of this crime among the worshippers of Jehovah and of Christ is easily explained. They were taught to believe that self-destruction is a great sin committed against God and against society; and that every person is responsible to God in the life to come for all the things done in his body, whether they be good or evil.

As regarding the causes of self-destruction,

there is no doubt that a number of them are due to insanity, long painful suffering, disappointment in love, quarrel and temper, loss of money, business worries, dishonesty and fear of arrest, shame, no work and no income, etc. But the real reason for suicide is Unbelief. The self-murderers have cast out all that is divine, have voted out God, Satan, Heaven and hell. And where there is no fear and love to God and man, there is nothing that keeps man from doing away with himself. All who shrink from looking down into the abysmal depths of man's fall, because they have no eye for the heavenly heights of his restoration, seem to think that much is gained by casting out Satan; though it may be very pertinently asked, as indeed one has asked, what is gained by getting rid of the devil, so long as the devilish remains? Bishop Trench says:

"Men don't believe in a devil now,
As their fathers used to do;
They've forced the door of the broadest
creed

To let his majesty through;
There isn't a print of his cloven foot,
Or a fiery dart from his bow,
To be found in earth or air today,
For the world has voted so.

But who is mixing the fatal draft
That palsies heart and brain,
And loads the earth of each passing year
With ten hundred thousand slain?
Who blights the bloom of the land today
With the fiery breath of hell,
If the devil isn't and never was?
Won't somebody rise and tell?"

All those who have voted the devil out, and live without God in the world, are likened to the man "who built his house upon the sand, and then the rain fell, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall thereof." How different the Christian! He has builded his house upon the Rock; and when trials come, he is resigned and fears no evil, for his Master is with him and comforts him.

Baltimore, Md.

The First Christian Institution

GUSTAV R. POETTER

"Then they related their own experience."—Luke 24:35 (Moffatt)

The first Easter Sunday found two of the disciples of Jesus somewhat in doubt and confusion about the recent happenings in Jerusalem. They likely witnessed the crucifixion of their Master. They knew

for a certainty that He suffered a cruel death. And it may be that they might have been present when Jesus reached the acme of His sufferings, when He cried out, "My God, My God, why has Thou forsaken

Me?" Perhaps, they were aware of His burial in the tomb of Joseph of Arimathea. At any rate, they missed Him much in those terrible days; and more than that, they could not understand all these hap-

penings. While they had these confusing thoughts and discussions, Jesus Himself drew nigh to them and walked with them along the way. They did not recognize Him, even when He spoke to them about the sensational happenings at Jerusalem. And when these two men told the story, with more or less doubt about the outcome of it all, and the news of His resurrection, then Jesus rebuked them, saying to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory? . . . And they drew nigh unto the village, whither they were going; . . . and they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent . . . their eyes were opened and they knew Him; and He vanished out of their sight. And they said one to another, Was not our heart burning within us, while He spake to us in the way, while He opened to us the Scriptures?" What a wonderful experience for these men! They had to share it with others. It became the first institution of the Christian Church. Little did these men realize what the outcome of this experience would be!

After all, **Christian experience** is the first Christian institution. And it came to the disciples before there was an organized Christian Church. That little prayer meeting on the road to Emmaus started something that is still at work among the followers of Jesus Christ. As these disciples related their experience with their Master, and their relation to Him, they received some mysterious power which never left them. It was more im-

portant to them than the rite of baptism, even more essential than the sacrament of the Lord's Supper, and the only surety of definite interest in the Christian Church which had not yet been duly organized. This Christian experience was an unfailing apologetic for them. And the gates of hell could not prevail against it. It is the one sure basis of conquest. The secret of the success of these early disciples is found in that mysterious experience of the spirit. Because they had it, they were ready to become martyrs for the Christ and His Church. All earthly power, politically and ecclesiastically, could not move these consecrated members of the Church of the days of the apostles. Nero could not frighten them. The fire of Rome could not change their fidelity and love for Jesus Christ. Their experience fixed their choice of God and the finer things of life. Ever were they ready to present their faithful homage and tribute to God in Jesus Christ.

But this first Christian institution was also the demonstration of the methods by which the Christian faith and life were to be spread and did spread. And it is still the demonstration of the method by which it must always win its way, if it is to be more than a thin veneer on the surface of life, more than a pitifully transparent coat of paint over a foundation of paganism. Indeed, many of the conventional foundations of authority are no longer adequate for men of the modern world. We are thinking of a supposedly infallible Church, presented by the Roman Catholic hierarchy. Does it meet the needs of the multitudes? Hardly, when we recall its terrible experiences in these days in Spain

and in Italy. The attitude of a Mussolini, of the republican form of government in Spain, expressing the spirit of even their own faithful followers, tells a story that explains itself. And we are thinking too of a suggested authoritative creed. Protestants and Roman Catholics have been making this effort. Many there are who no longer will yield to such a proposition. The spirit of the day in every way is out of harmony with such a procedure. And we are thinking of the offering of a literally inspired Bible, as a suggested foundation of authority. And even that has been rejected by many who still love the Bible and find in it much that leads to salvation of soul here and hereafter, but who no longer accept it as a literally inspired Book. Yes, in these days the discovery of the grounds of religious certainty are being sought apart from Roman Catholicism and unscientific dogmatism.

Today we should emphasize as in the days of the early Church that Christian experience is the one thing needful. It is the one thing that we can positively least afford to lose. Underneath every other discipline of mind and body there must be a deep, warm, passionate experience of God in Jesus Christ. Paul calls this a **sacred deposit, a holy treasure, a priceless possession**. The Christian experience of God alone answers the quest of the human soul for certainty. It alone is the unshakable ground of Christian faith and of Christian knowledge. That is New Testament preaching. That leads to Christian achievement always and everywhere.

St. Mark's Church, Reading, Pa.

Arms and the Churches

A very remarkable meeting was held on Monday, June 15, in the Central Hall, Westminster. It was meant to inaugurate in the name of all the Churches a movement to impress on the intelligence, conscience and imagination of the English people the importance of the Disarmament Conference of February next. The Archbishop of York presided, and there were with him many bishops and other leaders of the Churches. There were on the platform side by side the leaders of the Salvation Army and of the Roman Church. The speakers included Viscount Cecil, the Bishop of Chichester, Father Bede Jarrett, and the Rev. Hubert Simpson, of Westminster Chapel. The large Central Hall was crowded, and so was the smaller hall,

and hundreds were turned away. Little attention was given in the daily press to this very remarkable demonstration. It came at a time when a political crisis was at its height. Nevertheless if this meeting is followed up it might lead to something more worthy of note than the headlines which the press next day set forth. Viscount Cecil spoke of the challenge to the Churches. It was a moral issue. "If there were ten per cent of Christianity in the international relations of the world," he said, "the difficulties of disarmament would vanish like mist before the sun." Father Bede Jarrett spoke for the Catholic Church. He too laid stress on the moral issue. Men had to disarm their souls, he said. "We have to deal not with armies

but with animosities, not with cruisers but with the heart's cruelty, not with guns but greed."

Viscount Cecil then quoted a saying of M. Clemenceau to him: "About 2,000 years ago the Founder of Christianity appeared. The world was tired of the old religion. The people were ready for something new. He had a great opportunity, and preached His religion, the basis of which was that men should love one another. It was very widely accepted; but they went on killing one another just the same." Then, turning to him, M. Clemenceau, with a little of his old fierceness, had said: "That is a fact. There is no getting away from it."

H. W. Peet.

New Occupations in a Machine Age

III. The Commercial Telephone Engineer

EDWARD H. COTTON

It was only fifty years ago that Alexander Graham Bell, experimenting in his laboratory with a rude telephonic device, leaned over, applied his mouth to the reed, and said, "Mr. Watson, come here, I want you." To the amazement of both men Mr. Watson heard the request at the other end of the line.

Thus was set on foot one of the world's chief utilities. It is the basis of the greatest corporation on earth, with assets exceeding \$5,000,000,000. The telephone set in home and office is about all most people know of this gigantic industry with its multitude of exchanges and connecting lines which, over land and sea, join cities and towns, states and nations of the civilized world. Today, practically any telephone in the United States can be connected with any one of thirty-two million of the thirty-five million telephones around the globe. A call is transmitted smoothly and efficiently; and few persons pause long enough to realize that half a century has gone into the building up of that

system, and four thousand million dollars expended in this country alone. Telephone service has made possible modern conditions of living, and is indispensable for their continuance.

That is one reason why we include in this series of talks with workers in new occupations a glimpse at one or two aspects of the internal operation of the telephone activity, aspects seen by the commercial engineer. Modern industry discloses two outstanding features: efficiency and service. The American Telephone and Telegraph Company with its associated companies is a stupendous business, employing more than three hundred thousand men and women.

Each department requires a high degree of efficiency, and makes rigid regulations for serving the public. For instance, telephone girls on whose intelligence and quick mental processes so much depends—often extensive property values in case of fire, and life itself—are selected with utmost care. Each operator finally chosen

represents many others rejected. Girls who operate the switchboard must study for several weeks; and then for a considerable time are under careful supervision. If one wishes an illustration of alertness let one stand at the end of a long telephone switchboard, and watch the speed and accuracy with which the operators take calls, establish connections, and attend to details of making notations for toll rates: no idling minds or undisciplined motives there.

But we are looking in these descriptions to the future. What happens when a new service is to be installed in a community, or lines laid in a section just being built up? The commercial engineer contributes the information.

"We are one of the departments of the business that deals largely in terms of the future. How many families, how many business firms will be established in a particular section in two years, five years, twenty years? In what part of the community will the various types and grades

be located? What telephone service will be required? In other words, how much business will the telephone company be doing there in two years or twenty years? These questions, and others, must be answered in the interests of efficiency.

"Or a new exchange-building must be erected, for the old one has outlived its usefulness. A building lasts on the average forty years. How large will the new exchange need to be at the mid-point of its life, say twenty years from now? At what strategic point should it be erected? Or take the telephone lines themselves: how many talking-circuits should be included in the cables that are under and above the street? What of the future growth? These are everyday problems with the commercial engineer and his staff."

No questioning by the interviewer was necessary. The engineer continued:

"Here is a section which has outgrown its present telephone facilities. A new development must be projected. The commercial engineer sends out one of the survey engineers on his staff, who counts the families and business firms, making estimates of their relative purchasing power. He must also form conclusions about incoming families. With this information he will know the number of telephones that will be in that section at definite future dates, and the units which will take individual or party-line service. Adding to this information figures gathered in the past from similar sections, the engineer can tell with surprising accuracy what sort of 'telephone' neighborhood that particular locality is going to be.

"He translates the number of estimated customers into terms of lines, and arrives at the needs of the section for the next ten years, let us say.

"All this material is submitted to the project engineer in the plant department, who goes into the community with a steel tape with which he takes measurements determining the length of cable required, the location of poles, or manholes in the underground duct system. Some of the poles standing may not be of sufficient size or state of preservation to carry the new cables, all of which information he inserts in his notebook. Cables must stand violent storms; for those are the times when telephone service is needed most. When we realize that some of these cables contain the lines that serve two thousand

or more families we realize the importance of having them secure.

"When he has all the figures in hand, the project engineer returns to the office. He and the commercial engineer consult; blue prints are made; and the entire specifications are submitted to the board of directors.

"You may realize the necessity of accurate planning," said the engineer, "when you remember that an investment of \$50,000 or more may be included in the project.

"After the proposals have been approved, requisitions for materials are placed with the manufacturing company of the telephone group. The most important part of the equipment is the cable, and it is planned with an eye to economy as well as service. Four or five months may be spent in its manufacture. Meantime, wire, poles, and other material are arriving on the ground, and being established by crews who are guided entirely by blue prints prepared by the project engineer. Finally the cable is placed, and its multitude of small wires spliced, for a cable is so heavy that only a few hundred feet can be handled in one piece. Each specific wire has to be spliced, the point insulated, and the whole bound and encased in lead for protection from the weather. Then the working lines are transferred to the new cable, the old construction removed, and the community has its new telephone service geared up for years ahead. As much as two years may have elapsed between the first appearance of the survey engineer and the completed service."

Telephone lines into a neighborhood suggested a growing tree to the engineer. The trunk, he said, represents the main cables radiating from the telephone exchange, the branches and twigs the individual wires. Every telephone line has two wires leading from the transmitting and receiving instrument to the switchboard in the central office.

"We call these wires, or their equivalent, a talking channel. Into some city exchanges go fifty or sixty thousand pairs of wires, of course bound in the cables. When you stop to think of the number of telephones in a city, and the frequency with which they are used, let us say at the high tide of business between ten

o'clock and noon, the quickness with which you get the person you wish to talk with is amazing. Connecting processes are continually being speeded up. Calls are established between points far apart in a matter of seconds. A week or two ago I called a city a thousand miles away, and was talking in less than a minute. This efficient system was not built up in a day by any means. It is the result of years of study, planning, and perfecting devices, of work in manufacturing plants, of work out in the field laying wires above and below ground, of vision to build for the future."

The question of television brought the opinion that it will not be established as soon as some appear to anticipate it. "It is technically possible to produce television," according to the engineer. "But what use is to be made of it? And utility is the ultimate object of all invention. The voice telephone is to television what the radio is to the talking motion-picture. Homes do not have talking pictures.

"As for a wireless telephone service, that also is not for immediate application. Here again it is a matter of utility. We still roll logs with cant hooks, use two-wheeled carts, ride bicycles. When we cannot run cables we talk by wireless, but not otherwise. How can every home talk with every other, or every city with every other? The air contains a certain definite number of channels or wave-lengths for communication purposes. About all these channels available for wireless communication are now in use. How are you going to find room for channels for the 35,000,000 telephones in the world? To be sure unexplored portions of the radio spectrum are continually being developed. But suppose some future genius experimenting in the field of electro-magnetism tells us how to find and use these channels; where, in the average family budget, would the heavy expense entailed in owning a radio transmitting and receiving station, find a place?

"Not possibility, but utility and cost, determine whether or not a specific invention will be installed in a community. These are the factors which influence the engineers, scientists and directors who are planning ten, twenty, forty years ahead for communication service in your neighborhood."

NEWS IN BRIEF

CHANGE OF ADDRESS

Rev. G. A. Bear from Bethlehem, Pa., to 539 Willow St., Scranton, Pa.

Rev. W. O. Miller from Tamm, Ill., to 409 Walnut St., Sharpsville, Pa.

Rev. E. W. Stonebraker from Fairfield, Pa., to 1920 7th Ave., Beaver Falls, Pa.

Rev. Wm. O. Wolford from Alburtis, Pa., to Fogelsville, Pa.

Mr. Theodore Noss, son of Missionary Christopher Noss of Japan, who has been studying at Chicago University, expects to teach the coming school year at Phillips Andover Academy, Massachusetts.

Just a hint. Did you read the Editorial in the issue of July 9 on "The Hard-boiled Sex?" If so, won't you join in on the Symposium? We want to hear from members of both sexes on this interesting question.

The Rev. Edward F. Evemeyer, Supt. of Missions on the Pacific Coast, was a pleasant caller at the "Messenger" office. He was in attendance at the meeting of the Board of Home Missions at Atlantic City.

The annual Reformed Church Reunion of Reading and Vicinity, to which the children and attendants of Bethany Orphans' Home are invited, is scheduled for next Friday, July 24, at Carsonia Park, Reading.

WHAT THE SPIRITUAL CONFERENCE MEANS TO ME

The Spiritual Conference at Franklin and Marshall Academy is different from the usual summer conferences of ministers and laymen, and therein lies its appeal. The papers read, the sermons delivered, the Bible studies offered, the toasts spoken—all are the product of friends whom you know and love and whose career you follow with interest. The association of friends has a distinct appeal. The Conference expects the best your friends can give you. You hear your friends at their best. I missed but one conference in 20 years. That is my testimony to the worthwhileness of the Spiritual Conference at Lancaster.

Allan S. Meck, D.D.

The program of music and address at this popular outing begins at 2 P. M., D. S. T.

The Classical Churchmen's League No. 1, of Lancaster Classis, C. W. Ernst, of St. Paul's Church, president, is planning a picnic at Long Park, Lancaster, on Aug. 21. There are 7 local chapters. All Reformed Church folks in Lancaster County will be invited.

Rev. H. F. Weckmueller has entered upon his promising work as pastor of Immanuel Church, Indianapolis, Ind., as successor to Rev. H. L. V. Shinn, now of Toledo, O.

Rev. B. E. Reemsnyder began July 15 his pastorate in Grace Church, Ft. Wayne, Ind.

First Church, Indianapolis, Ind., Rev. C. J. G. Russom, pastor, had 16 full time delegates at Bethany Park Missionary Conference, and many others attended. It was the best attended Conference ever held and encourages faithful workers to believe a new day has come for the Church. It is certainly encouraging to have so many young people show such an interest in Kingdom work.

"NOW THANK WE ALL OUR GOD"

(Memory Hymn for August)

Now thank we all our God,
With hearts and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who, from our mother's arms
Hath blessed us on our way
With countless gifts of love
And still is ours today.

O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

All praise and thanks to God
The Father, now be given,
The Son, and Him who reigns
With them in highest heaven,
The One Eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore.

Martin Rinkart, 1636

Tr. Catherine Winkworth, 1858

Johann Crueger, 1640

On the evening of June 28, Rev. J. W. Yeisley, pastor of Woodcock Valley Charge, James Creek, Pa., preached to the members of the Patriotic Order Sons of America at Russellville. Rev. Mr. Yeisley is familiar with lodge work, having been State Organization Manager for the Sons of America, editor of the Redmen's State paper and spent 5 years lecturing, giving all his time to lecturing under auspices of fraternal organizations, previous to his connecting with the Radeliffe Chautauqua. His experience as a lodge man causes his services to be in demand as a speaker to lodges.

The University of Maryland, College Park, Md., announces a summer school for ministers, Sept. 7-12, to be held under the joint auspices of Washington College and the University of Maryland. The special purpose is to study in a serious way the problems of life in rural metropolitan areas and, in particular, the problems of every Church and pastor endeavoring to administer an effective program for those areas in this confused age. The faculty will consist of Drs. Paul E. Tittsworth, Harry J. Patterson, Walter E. Bennett, George H. Preston, Mark A. Dauber, Harold F. Cotterman, S. H. DeBault, William Burdick and Miss E. Ruth Garber. If you wish further information you may write to the dean, Dr. Tittsworth, of Washington College, Chestertown, Md.

Zion Church, Womelsdorf, Pa., Rev. H. J. Miller, pastor, took part in the Community D. V. B. S. held in the new high school building. The school was promoted by Zion Reformed and Zion Lutheran congregations. There were 16 teachers chosen from both Churches. Rev. Mr. Miller together with the Lutheran minister had charge of the assembly period each morning. John R. Sherman, principal of the high school, was superintendent. The school was held for 2 weeks, June 5-19, with an enrollment of 186, and an average attendance of 156. The community was well pleased with the work and next year it is planned to hold the school for a longer period.

The Hungarian D. V. B. Schools of Sabraton and Morgantown, W. Va., held the final exercises on July 19, at 10 A. M., in the Hungarian Reformed Church, Evansdale. Of the 63 registered only 42 attended regularly. The school was held in the Sabraton Public School in the morning and in the Morgantown Presbyterian Church classroom in the afternoon. The schools were taught by Rev. Stephen



Rev. Robert J. Pilgram

Borsos, pastor of the Hungarian Reformed Church, and Miss Bertha Borsos, pianist. The school was held for 6 weeks during which 34 children learned to read and write in the Hungarian language. After July 20, Rev. Mr. Borsos started to teach a D. V. B. S. at Uniontown, Pa., for 6 weeks. Mr. Borsos expresses his thanks to Dr. McCorkle for his kindness in permitting him to use the Sabraton Public School and to Dr. Brooks for the use of the Presbyterian Church.

St. John's S. S. of the Shenango Charge, Rev. A. C. Renoll, Ph.D., pastor, with St. John's Lutheran, and St. Mark's Reformed, New Hamburg, Pa., held their annual Vacation Church School, June 15-27. The superintendent was Mrs. S. R. Caldwell and a faculty of 10, who gave their services without expense to the Churches, accomplished a successful piece of work. The enrollment was 81. St. John's S. S. held their picnic on June 27, at the close of the Vacation School period. Jerusalem Church conducted their Vacation School July 6-18, closing with the annual picnic. Mrs. F. A. Ruhlman was the superintendent, and the teaching was in charge of 6 teachers with several assistants. The enrollment was 32. This was a very successful school with good parental co-operation. These schools are the outgrowth of the former children's week, and have been conducted for the past 4 years with 2 weeks terms to accommodate rural conditions.

From Zelienople, Pa., the Rev. J. H. String, D.D., reports for the sixth year in the present pastorate a Church Vacation School. Under the guidance of Mrs. String, a faculty of teachers was secured and a course of worship, Bible study, expression and recreation arranged. Four of the faculty are teachers in the public schools. The director of recreation a civil engineer, a former Y. M. C. A. worker, being idle, gave fine service. There were 115 scholars and 15 officers and teachers. The school was from 9 to 11.30 A. M. every day for three weeks. Though in the school at another Church the teachers were paid, ours gave voluntary service and helped to promote the school, all being members of our Church, except the pastor and



Rev. Ralph E. Hartman

The music at the Spiritual Conference sessions consists mostly of hymn-singing, and it is remarked that one would have to travel far to find the old hymns of the Church better sung by a group of similar size. But, then, it is not surprising when one learns that Rev. Robert J. Pilgram, so long known as a sweet singer in Israel, is the leader, and that the pianist who has tickled the ivories for the past 14 years is none other than Rev. Ralph E. Hartman, of Frederick, Md.

one teacher of the United Presbyterian Church, who with 14 scholars came in with us for the second year. A large congregation was present at the public service on Friday evening of the last day. An impressive program was given by the scholars, of things learned in the services of worship, learning of Church hymns, memorizing of Bible chapters, Bible study and lessons in Christian living. There was also a very interesting exhibit of note books, hand work, art and needle work and carpentry of the scholars. The offering, as usual, almost covered the expenses. Each year we have found the Vacation School bringing forward fine prospects for the permanent teaching force of the Sunday School. This year some of the scholars of the first years became assistants in the various departments; now there is an eager desire among the older scholars to fit themselves to become assistants and finally teachers. Thus the Vacation Church School becomes a Teacher Training School. The faculty was: Intermediates, Miss Ann Lusk; Juniors, Rev. J. B. Brown and Miss Winona Moyer; Primary, Miss Irene Mohr and Miss Thora Dambaugh; Kindergarten, Miss Ruth Nesbit, director, assisted by Mrs. Elias Goehring, Miss Delores Ziegler and Miss Helen Householder, pianist in Kindergarten; director of hand-craft for girls, Mrs. Charles Teets; director of hand-craft for boys, Dr. J. H. String; director of recreation, George R. Martin; pianist, Miss Adelaide Druschel; secretary, Mrs. Elmer Miller. Mrs. J. H. String, dean.

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Don't miss the feast of good things at Collegeville Summer Assembly Aug. 3-9. Address Dr. Calvin D. Yost, Secy., Collegeville, Pa., for information.

Robert K. Zinn, 21, son of Rev. Geo. F. Zinn, of Portland, Ore., perished in a crevasse on Mt. Rainier, Wash., July 7. The stricken family has our sympathy.

The expense for attending the Mission House Conference Aug. 8-14, has been reduced to \$8, plus the usual registration fee of \$1.

Last call in this issue for the Spiritual Conference of 1931. If you haven't already done so, **make your reservation at once** to Dr. E. M. Hartman, F. and M. Academy, Lancaster, Pa.

President Joseph H. Apple reports that Hood College is advancing fairly rapidly in its enrollment, approaching the record of last year, with fair prospect of reaching or exceeding it.

Those requesting further information with regard to the important "Men and Missions Sunday" can secure information by writing to Dr. W. E. Lampe's office in the Schaff Building, Philadelphia.

St. John's Church, Lansdale, Pa., Rev. A. N. Sayres, pastor, had a Church School average attendance of 562 in June. In 1930 the figure was 499. Weather permitting, the summer evening Church services are held on the lawn. Miss Agnes Wolfe speaks Sunday morning, Aug. 2.

The "Messenger" was pleased to receive a very gracious note from Miss Betty Lou Noll, weight 9½ lbs., announcing her safe arrival at the home of her parents, Rev. and Mrs. David J. W. Noll, Shelby, Ohio, on Tues., July 14, at 7.30 P. M. Good news!

THE MINUTES OF THE EASTERN SYNOD FOR 1931 are off the press. Every pastor and the secretary of the Consistory of every vacant charge should receive the number of copies assigned them by the Classical stated clerk, and every minister enrolled, without a charge, should receive his own personal copy within the next week or ten days.

Lest we forget, we again call the attention of our Church to the fact, that during 1930 the Board of Ministerial Relief helped 101 ministers to the extent of \$36,370.13; 194 widows to the extent of \$50,575.02; and 3 orphans of ministers to the extent of \$410.74; a total of 298 persons helped to the extent of \$87,355.89. Ministerial Relief is a great blessing to our veteran ministers, their widows, and minor orphan children, and our Board of Ministerial Relief is doing good work.

"The Ministry of Music in the Service of the Sanctuary"—this is the attractive subject to be discussed at the Spiritual Conference, Lancaster, Tuesday evening, July 28, by the Rev. Howard S. Fox, of Gettysburg, Pa. Mr. Fox has made a special study of this important theme, and it deserves careful consideration. The "Messenger" particularly regrets that we do not have a cut of Brother Fox, but we guarantee in advance that he is one of the best-looking men on the program.

St. Peter's Church, Tremont, Rev. J. K. Wetzel, pastor, promoted a Weekday School during the past winter with an enrollment of 60 and just closed a very successful Vacation School that enrolled 72. Holy Communion was celebrated June 28, with Rev. W. D. Stoyer, a former pastor, assisting. A unique feature marked the Sacrament when 4 generations of one family communed at the same table, the oldest person being Mrs. Mary Bechtel, 89, and the youngest, Keamer Wetzel, son of the parsonage.

A program of very high type has been arranged for the Missionary Conference at Catawba College, Salisbury, N. C., July 25-31. The Conference Committee consisting of Revs. B. J. Peeler, W. R. Shaffer and

WHAT THE SPIRITUAL CONFERENCE MEANS TO ME

I have found the Spiritual Conference to be a real vacation in a perfect environment; congenial friends, opportunity for healthful sports, unexcelled meals, picnic atmosphere inside the city limits.

It is stimulating mentally: one meets the keenest minds in our Church, there are reunions with old classmates, the papers and addresses are always ably and conscientiously prepared and represent the best thought in their respective fields.

It really is a spiritual conference: although a semi-vacation, it is so by virtue of change, not inactivity. Each man comes to get new power for his work. He is not disappointed.

It is democratic: any man with something to say has a hearing, no matter who he is, and the man who has nothing to say but insists upon saying it gets what he deserves, no matter who he is.

A. M. Billman.

A. O. Leonard, Mrs. C. H. Geither and Miss Mildred Suther, has arranged a program of much interest and practical value. The list of teachers and speakers include Rev. Charles E. Schaeffer, D.D., Rev. J. G. Rupp, D.D., Miss Ruth Heinmiller, Mrs. L. A. Peeler, Miss Elizabeth Fisher and Revs. W. R. Shaffer, W. C. Lyerly, C. C. Wagoner, Harry D. Althouse and H. A. Welker.

Dillsburg, Pa., Charge, under the careful leadership of Rev. Arthur T. Kaup, is making fine progress. Rev. Mr. Kaup has been pastor of the charge since September, 1927. During that time there has been added to the membership 33 by confirmation, 8 by reprofession and 10 by letter; total, 51. Adult baptism, 15 and infant

baptism, 34; total, 49. This charge when taken over by Rev. Mr. Kaup was without the services of a resident pastor for about 15 years. If the progress manifested since the past Classical year is continued, Dillsburg Charge will again come to itself. The charge has gone to self-support. About 50% of the new members have been added since the beginning of the Classical year, January, 1931.

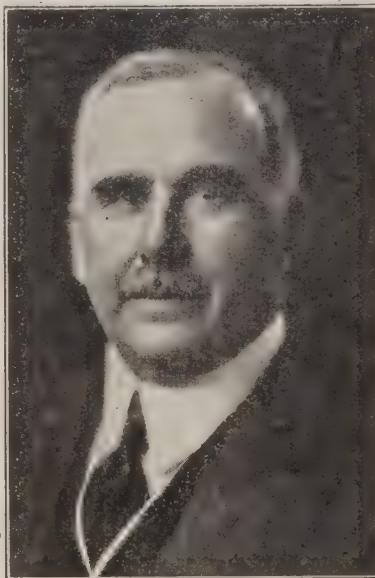
The C. E. Society of Amity Church, Meyersdale, Pa., Rev. B. A. Black, pastor, refuses to go out of business during the summer months, as is the case in many other places. They have a printed program for July, August, and September which looks very interesting indeed. A committee of the Consistory including Prof. D. H. Bauman, J. N. Lint, H. A. Pfeiffer, E. K. Suder, and Zed Hoar, is sponsoring these C. E. meetings and is planning to have at least 2 of the Church officers present at every meeting. Prizes will be awarded to the leaders having the largest number present and the most interesting and helpful meeting during these summer months. A wide awake spirit of this sort surely deserves to succeed. Here is one society that apparently is not "under the weather."

The 7th annual Tri-Classical Reunion of West Susquehanna, East Susquehanna and Wyoming Classes was held at Rolling Green Park near Sunbury, Pa., July 15. Dr. Henry I. Stahr, Executive Secretary of the Board of Christian Education, addressed the assembled multitude of Reformed Church people and their friends on the subject, "What the Church Means to Me." Others who took part in the program included Revs. H. H. Rupp, E. H. Zechman and Walter R. Clark. Solos were rendered by Mrs. U. F. Geist and Miss Mildred Evans, of Shamokin. The Reunion Committee consisted of Revs. Earl G. Kline, Clark W. Heller, A. F. Deitz, Paul W. Yoh, C. B. Schneder, D.D., S. C. Baker, and H. G. Snyder and Elders G. S. Frederick and C. F. Dewire.

This year you can plan a Tithing Campaign with cash savings of \$30-40 in current expense, if your Church uses a printed weekly Bulletin. Twelve New Laymen Bulletins are ready, including one specially written for this hour: "Tithing In Hard Times." The Laymen Bulletins, now 32 in number, are printed in the regular two-page Church bulletin size, with two pages blank for your own Bulletin material. This saves one-half your printing cost, not counting cost of paper. Here are our Bulletin prices: Sample set, 20 cents. 40 cents per 100; \$3 per 1,000. Send for free leaflet, "Teaching the Church to Tithe" and complete list of Bulletins and other Tithing literature. Please give your denomination, also please mention the "Messenger." The Layman Company, 730 Rush St., Chicago, Ill.

A Reunion and Home Coming Day will be observed at Emanuel Church, Saville, Perry County, Pa., Rev. S. W. Beck, pastor, on Aug. 9. Those who will take part at the 10 A. M. service are Dr. J. W. Meminger, Revs. D. W. Kerr, E. V. Strasbaugh, F. L. Kerr and the pastor. The Reisinger Trio of Ikesburg, Pa., will render a song. A free will offering will be taken to pay balance on the new piano. Light luncheon and coffee will be served by the Young People to any not wishing to bring baskets, after the morning service. Rev. D. W. Kerr, Prof. Samuel Kerr and Dr. J. W. Meminger will give the addresses at the afternoon service at 1.30, and solos will be sung by Miss Elizabeth Meminger and Mrs. Lelia Dromgold Emig. The program is in charge of Pastor Beck and the song service in charge of L. E. Shull, Century, W. Va.

The D. V. B. S. of Salem Church, Allentown, Pa., Rev. Dr. William F. Kosman, pastor, was held June 29-July 16. The enrollment was about 130 with a good daily



The Rev. Dr. John M. G. Darms

In view of the significant campaign which is being planned as the major project of the Reformed Church during the coming year, it is doubly appropriate that the final discussion at the Spiritual Conference at F. and M. Academy, July 31, should be on the subject, "Deepening the Spiritual Life of Our People." There is something seriously wrong with our spiritual leaders if they are not more profoundly interested in this question than in any other. The Conference is fortunate to have as the leader of this discussion such a warm-hearted and consecrated leader as Dr. J. M. G. Darms, of Philadelphia. It is to be hoped that this final session may be a real means of grace to all who come.

attendance. On July 15, at 7.30 P. M., all parents and friends were invited to an open session of the school and on the following day a picnic was given to the children. The school was under the direction of Dr. Kosman, with the Misses Jennie M. Steinmetz, Hilda R. Kline, Frances Good, Catherine Roeder, Claudine Deschler, Elsie Buckalew, Esther Hudson, Mary Gruver, Ruth McIlhane, Edith Rickert, Elizabeth Brady and Dorothy Wright, and Mrs. J. R. Hudson and Mrs. William Gruver as teachers. During the pastor's vacation over the last 4 Sundays in August, the following will supply the pulpit: Aug. 9, Rev. Geo. W. Spotts, Telford, Pa.; Aug. 16, Rev. Theo. F. Herman, D.D., Prof. in Seminary and former pastor of Salem; Aug. 23, Rev. Paul R. Pontius, Lehigh, Pa.; Aug. 30, Mr. Warren D. Miller, Secretary of Y. M. C. A. and member of Salem.

Hough Ave. Church, Cleveland, O., Rev. A. V. Vondersmith, pastor, observed Mother's Day May 10, with Mrs. E. E. Zeebich, Akron, O., as the guest speaker. Children's and Promotion Day was observed June 14. Holy Communion was administered on Whitsunday. The Ministerial Relief quota, \$800, has been paid and \$14 over given to the Board. The S. S. average attendance for June was 225. The Rev. Frank M. Baker, Supt. of Goodwill Industries, Cleveland, was the guest preacher July 19, at the morning service. The Rev. Mr. Breidinger and his wife, returned missionaries from Africa, were guest speakers July 26. Rev. Mr. Breidinger was formerly an active worker in Hough Ave. Church and went to Africa under the Christian Missionary Alliance. Many friends of Mr. Breidinger were glad to hear him and wish him success in his work. The Junior Church closed their services for July and August. Mrs. M. E. Doderer and Mrs. G. S. Greasel were elected delegates to the Missionary Conference at Tiffin, O., July 18-24.

DuBois, Pa., Charge, Rev. W. J. Muir, supply pastor, has been regularly supplied with the means of grace during the present vacancy. Since Palm Sunday, Rev. Mr. Muir, of Scottsdale, Pa., has been on the territory continually. Services have been well attended and the finances of both congregations are in fair shape despite the business depression. During these months Rev. Mr. Muir spoke regularly at the Wednesday night services in St. Peter's Church on "The Essentials of the Christian Faith." The result was admission of 9 souls to membership, 2 by confirmation, 4 by letter and 3 by reprofession. Holy Communion was administered in both St. Peter's and St. Luke's congregations on June 28, with large attendance at both services. On June 23, the W. M. S., and 3 weeks later the Loyal Workers' class, both of St. Peter's, held their picnic at the Hantzfeld Camp near Penfield, Pa. Both events were largely attended by members and friends. St. Luke's congregation at Luthersburg is contemplating a revision of the local constitution—an appointed committee being at work on the same at the present time.

Several copies of the MINUTES OF THE EASTERN SYNOD FOR THE YEAR 1921 are needed in the office of the stated clerk. Any pastor or Church officer having a spare copy of these minutes is kindly asked to mail the same to Dr. J. Rauch Stein, Room 304, Schaff Building, 1505 Race St., Philadelphia, Pa.

First Church, Salisbury, N. C., Rev. Banks J. Peeler, pastor, was organized in 1896 and is therefore observing its 35th birthday. An artistic souvenir program of this event has been published, and a committee consisting of L. J. Shive, G. A. Fisher, J. J. Correll, Mrs. J. Z. Whirlow and Miss Myrtle Trexler arranged for the proper celebration of the event. Revs. W. B. Duttera, Ph.D., S. J. Kirk and C. C. Wagoner assisted the pastor in the special services. The congregation was organized under the leadership of Dr. J. M. L. Lyster

and the pastors up to date have been W. H. Stubberline, Gerney Weber, W. B. Duttera, C. C. Wagoner, W. H. Causey, and Banks J. Peeler. The present membership is 302, and after 35 years the congregation can report the following living charter members: Elders H. C. Corriher and Mrs. Corriher, J. Dorsett Holshouser, Mrs. Cora Barnhardt, and Mrs. Ida Odell. (The cover page contains a picture of the present edifice.) In the 7 years of Pastor Peeler's service, the congregation has added 200 members, the budget has been more than doubled, the Apportionment increased from \$800 to \$1,412, and the debt reduced \$5,000. At the beginning of his pastorate \$800 was received from the Mission Board. The congregations went to self-support Oct. 1, 1928. The S. S. enrollment has increased from 225 to 374, with average attendance of 232. The Church has been repaired inside and outside and the S. S. equipment much increased, the parsonage renovated, the Miller property purchased for \$3,000, the T. M. Smiley Church Building Fund established, and all benevolences raised until 1930.

The 43rd International Convention of North American Young Men's Christian Associations will meet at the Public Auditorium, Cleveland, Ohio, in conjunction with the 20th World Conference of Y. M. C. A.'s which extends over the period August 4 to 9, inclusive. The International Convention will hold its separate sessions on August 5, 6, and 7, and will merge with the World Conference during the remainder of the period. These meetings are regarded as the most significant ever held under "Y" auspices. The sessions will be devoted, more than in any preceding convention, to the discussion of important questions affecting the future of the Association Movement. Some of these are: What relation shall the student bear to the whole movement? Shall women and girls participating in the privileges of local associations be officially admitted to membership? What should associations do to alleviate unemployment? What may the associations do to help bring about a better economic order? What steps should associations take in creating in the membership an active concern for disarmament? What attitude should associations take toward war? These issues will be debated amid international surroundings. The International Convention will sit with the World Conference in its most important sessions during this week in which there will be 700 Y. M. C. A. delegates from nearly fifty countries of the world. Between the sessions for discussion the delegates will hear messages from Dr. Toyohiko Kagawa, the great Christian prophet of Japan, Rev. W. R. Maltby, leading Non-Conformist Minister for England, Dr. John A. Mackay, the popular apologetic lecturer to the intelligentsia of Latin America, Rt. Rev. E. Rodhe, Bishop of Lund, one of the most eminent Churchmen of Scandinavia, Dr. John R. Mott, Chairman of the World's Alliance of the Y. M. C. A., and others.

Bear Creek Charge, N. C. Classis, Rev. W. S. Gerhardt, pastor, reports that one year has passed since the beginning of the

NEEDED NOW—THE PAROCHIAL STATISTICAL REPORTS, No. 2

To date only 25 Parochial Statistical Reports on Church School and Young People's Work have been received. These blanks contain invaluable information for the promotion of the work of the local Church Schools. We will, therefore, again appreciate it if the stated clerks who have not already done so, will promptly forward these Parochial Statistical Reports for the year ending December 31, 1930, to Rev. J. Rauch Stein, Stated Clerk of the General Synod, Room 304, 1505 Race St., Philadelphia, Pa.

FOR pews, pulpits, chancel furniture and Sunday School furnishings, address DeLong Furniture Co., 1505 Race St., Phila., or 329 Fourth Ave., New York.

FURNITURE
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present pastorate and only one or two brief notices have appeared in the "Messenger." This has not been due to inactivity but to press of work, the twofold service of pastor and teacher in the Mount Pleasant Collegiate Institute. The coming year it is to be our privilege to teach the Bible as well as Latin to the young people of this institution, a privilege contemplated with much pleasure. During the fall and winter, catechetical classes were conducted in all three congregations, under somewhat trying circumstances due to the severe winter. At the Easter season, 22 members were received into the charge by confirmation. Several others have been received during the year by confirmation and by letter. A chapter of the Churchmen's League was organized in February, and the following officers elected: president, Murray Penninger; vice-president, Ray Moose; secretary, Holly Lentz; treasurer, A. C. Lentz. This organization has recently appointed a committee whose duty it is to make an effort to secure subscriptions to the "Messenger" by individuals or groups, the purpose being to have as nearly as possible the entire membership reading this publication. All the auxiliary organizations now meet the first Sunday of each month following Sunday School, a time when the pastor can frequently meet with them. During the spring, leadership training classes have been conducted in each of the 3 congregations, the New Testament unit being the one studied. At Mt. Pleasant graduation exercises for this unit were held on the evening of June 28, when 8 young people received certificates. Four splendid papers were presented on the following themes: "Jesus the Teacher," "Characteristics of the Gospel According to Luke," "Paul, the Missionary," and "Problems of the Early Church and the Church of Today." A social and watch night service was held for the first time in Mt. Pleasant with much evidence of appreciation, the last night of 1930. The last big event was the Community Daily Vacation Bible School held for two weeks beginning June 29, of which the Reformed pastor had the privilege of serving as director. This also was a new venture for Mt. Pleasant, and was a complete success. A total of 179 children were enrolled, ranging in age from 4 to 15, and taught by a corps of 9 faithful teachers, assisted by 10 equally faithful helpers. The average attendance was 152 and 93 were present every day. The school closed with a community picnic on Friday evening and an inspiring service conducted by the children, held in the Reformed Church, Sunday evening, July 12. Everyone was much pleased and a school next year is assured. Such are some of the high spots of the year's activities. But there have been the shadows too. The first 8 months of the present pastorate witnessed more funeral occasions than any similar period in the pastor's experience. In this brief space of time, the summons came to 7 confirmed members of this charge and to one baptized child, who was looking forward to early confirmation. "Trusting in the Lord Jesus for strength," writes the pastor, "we enter upon the 2nd year of our pastorate among these loyal, warm-hearted people with hope and eager anticipation."

For Sale: An A. B. C. Spinner washing machine with non-crushable wringer. Used only a few months and then set aside because it is too small for our large family. Will hold five sheets. It is as good as new. Price new, \$165. Give us your price for it. Address: Berger Memorial Home for the Aged, Wyncote, Pa.

CEDAR CREST COLLEGE

The entering class at Cedar Crest College will contain a granddaughter of the first valedictorian, two high school valedictorians, and a salutatorian. In scholarship, the class promises to be one of the outstanding groups in the history of the college.

Helen Louise Fry, of Lancaster, of the class of 1935, is the granddaughter of the late Sarah C. Massey Fry, the first valedictorian of Cedar Crest, in the class of 1871. Miss Fry's father, Professor Howard M. Fry, is Professor of Physics, Franklin and Marshall College. Previously Professor Fry was associate professor at Lehigh University.

Harriet C. Horn, daughter of Dean Robert Horn of Muhlenberg, has the distinction of being the second valedictorian of Allentown High School in her family, her brother having achieved the same honor last year. Miss Horn is at the head of a class of 470 students.

Isabella J. Smiley, daughter of Mrs. E. U. Smiley, a Cedar Crest graduate, is the valedictorian of the Abington High class of fifty-seven members.

Mary U. Edwards of East Hampton, Long Island, is the salutatorian of her class. She will major in liberal arts and minor in education, according to her registration.

Enrollments so far indicate an entering class of 70 or 80, with representatives from Massachusetts, Connecticut, New Jersey, New York and other states. Dorothy Meek, sister of Mildred Meek, '29, and Mary Harrison, sister of Louise Harrison, '30, are in the class of 1935. Jennie-Lentz Alsover, the sister of Mrs. Hannah Alsover Coale, Arline, and Emilie Claire, is also enrolled.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The general contract for the erection of the proposed new building was awarded to Arthur H. Snyder, Tamaqua, Pa., at a special meeting of the trustees, held at the Home on July 15. The building is to be completed within a year. The cost will be \$152,866.73.

There were 23 bidders for the general contract, and there was keen competition. Three of the lowest were very close together on price. Mr. Snyder's bid for the general contract was \$111,791. The bid-

THE SPIRITUAL CONFERENCE

The thing I enjoyed most at the Spiritual Conference last year was its "epidemic" quality: you only have to go once to get the Conference itch. It is very contagious and every year when Conference time comes around you will want to scratch that itch. It is one time that the ministers of the Church meet when they are not on business, pushing and promoting each other, impatient with time and talkers. There are no apportionments (apart from ship and hospitality; no permanent committees except on old jokes; no standing committees except the campus philosophers. There are no apportionment (apart from that 50 cents levied by the eagle-eyed and inexorable treasurer) except for the tennis trophy. Men are able to mingle with each other in a way that is characteristic of no other occasion. You go away with a finer appreciation of the heart and spirit side of the men with whom it is your privilege to be joined in the great work of our beloved Church. And Dr. and Mrs. Hartman have a way of making you feel that you are wanted. Last year there were so many fine touches in the hospitality extended to us.

E. O. Butkofsky.

Norristown, Pa.

ders for the general contract were from Reading, Tamaqua, Quakertown, Hazleton, Catasauqua, Berwick, Emaus, Bethlehem, Philadelphia and New York.

The contract for the plumbing went to Harold A. Best, Allentown, at \$9,646.73. The contract for the heating went to Reber-Korn Company, Allentown, at \$17,725. The electrical work will be done by Martin Schmoeyer, Allentown, and the price will be \$7,690. The Ransom-Boston Co. of Philadelphia, were awarded the contract for the kitchen equipment at a cost of \$4,662. The refrigeration will be furnished by the Eddy-Werley Co. of Allentown, at \$1,352. Mr. Snyder, to whom the general contract was awarded, recently erected a large school building at Allentown and several years ago he erected the beautiful Church building at Jacksonville, Penna.

The building will be 154 feet in length. The wings will measure 44 feet in width. The central section will be 54 feet wide. It will be made of the beautifully colored Blue Mountain stone and will be fireproof throughout. The first floor will contain a spacious lobby to the centre. The east wing will have a large living room; and the west wing will have the dining room. There will also be offices and other necessary appointments. Between the lobby and the serving kitchen there will be a large elevator running from basement to the upper floor. The second floor will have bedrooms with a sun-room at each end.

**YOU ARE INVITED
TO EXAMINE DURING
THE SESSIONS OF THE
SPIRITUAL CONFERENCE
LANCASTER, PA.,
JULY 27-31, AND THE
COLLEGEVILLE
SUMMER ASSEMBLY
COLLEGEVILLE, PA., AUG. 3-9,
A CHOICE SELECTION OF
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George W. Waidner,
Representative.

The third floor will for some time serve as the infirmary.

The subscriptions for the Building and Endowment Fund now total \$170,000. To date there has been paid into this fund \$135,000. The collections are coming very well, especially considering present industrial conditions. With the splendid attitude of those Churches who have already subscribed to the Building Fund and others to whom the cause has been presented the success of this building program seems assured.

Two years ago when the campaign for the Home's expansion was launched the Eastern Synod undertook to do three things: To provide funds for the ground purchased for the future expansion of the Home, to pay off its bonded indebtedness, and to erect and pay for the proposed new building. To accomplish all these things only \$60,000 additional need be raised now. With eleven of the strong Classes of the Eastern Synod participating in this work the task should prove to be comparatively easy. The Home is rapidly approaching its goal.

HOME AND YOUNG FOLKS

The Family Altar

By C. A. Hauser, D.D.

HELP FOR WEEK OF JULY 27-AUG. 2

Practical Thought: They therefore that were scattered abroad went about preaching the Word. Acts 8:4.

Memory Hymn: "Now Thank We All Our God."

Monday—The Ethiopian Convert Acts 8:26-40

Our family altar meditation today has to do with the story of the conversion of

a negro. The story is very rich in Christian teaching. The Jews had strong race prejudices against all races who were not Jews, most of all did they hate the Samaritans. The disciples learned their lesson regarding race prejudice from the way Jesus dealt with the woman of Samaria. When the disciples were persecuted after the passing away of Jesus, Philip one of the disciples first went among the hated Samaritans to bring to them the Gospel. While there he was divinely directed where to go next. On the way "toward the south" occurred the conversion of the Ethiopian. God used the Bible, and His servant Philip to win this person of another race to Christ. God is no respecter of persons. Why do human beings dare to be? Are we living the Christian life in

such a way that others even those of other races and color are helped by us to become Christians or better Christians?

Prayer Hymn:

"Come Holy Spirit, heavenly Dove,
With all Thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours."

Tuesday—A Disobedient Messenger Jonah 1:1-10

The story of Jonah is an Old Testament protest against race prejudice. The Jews had learned the lesson very well to shun the danger of being contaminated by the false faith and evil customs of the non-Jewish races by which they were surrounded. They had not learned however that

they should also be a saving and morally uplifting agency to non-Jewish races. And now God is seeking to teach them this lesson by sending Jonah to Nineveh, the great "heathen" city. He is commissioned to preach to them of the God of truth and righteousness, but Jonah rebels. The duty is so distasteful to him that he actually flees away from the Land of Jehovah rather than perform this unjewish act. The path of duty often leads past unpleasant experiences. The right way is often the hard way. But we cannot flee from God. Sometimes God punishes us through other people. God will have His way in spite of us and often through us in spite of ourselves.

Prayer Hymn:

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

Wednesday—Foreigners Converted

Isaiah 19:18-25

The prophet Isaiah evidently foresaw the day of foreign missions. We of the twentieth century, with our airplanes encircling the earth in nine days, and the radio that sends information around the world in a few minutes, hardly know how narrow the world of Old Testament times really was. Each nation, race and even tribe had its own god or gods and its own tribal customs. These tended to draw small, sharply defined boundaries around peoples. To transgress into the territory of another tribe often meant loss of life at the hands of the foe. Isaiah the great Jewish prophet breaks through all this narrowness and sees the time when the world will be one great brotherhood, with the God of Israel as the great Father of us all. Christ so revealed God to us, and taught that Christianity was a universal world-wide religion. When people therefore say today that they are not interested in missions they say they are not interested in their brothers of other races, in foreign lands, or in the homeland. They say that their religion has not reached the height attained by the Jews in Old Testament times. Such religion certainly is far from being Christian as Jesus thought of it. Let us think of these things, and test our missionary interest in the light thereof.

Prayer Hymn:

"Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise."

Thursday—Gentiles Become Fellow-Citizens

Ephesians 2:11-22

This beautiful passage of Scripture is one of many like it found in the New Testament. As we read these passages and compare the religious life of our times we seem to be wandering through a strange land. We might even expect that after two thousand years of the Christian Church, Christians would be more thoroughly in accord with the teachings of Christ than were his early followers. Yet is it not so, that since then, we have again erected social fences that the early Church had broken down? In evidence let us examine some of the words in the New Testament to describe the wide range of fellowship that existed at that time between brethren of different races, colors and creeds. "The Commonwealth of Israel" Christ "broke down the middle wall of partition," "Ye are no more strangers and sojourners, but ye are fellow citizens with the saints," "The household of God"—"A holy temple in the Lord."

Prayer: Our Father in heaven, Father of our Lord Jesus Christ, and Father of all mankind, place in our hearts more and more of Thy love, so that we may have a real love for our brethren throughout the world. Teach us truly to love the Negro, the Italian, the Slovak, the Chinese, the Japanese, those of every race and every

clime. Help us to look for the reflection of Thy spirit in their thoughts and life, and let us see the unlikeness of Thy spirit in so many of our thoughts and acts and so seeing our mutual strength and weaknesses in the light of Christian truth and teaching we may have a real appreciation of each other and thus become brothers not only in the faith but also in fact and seek to build up a Christian world brotherhood throughout the earth. May we build the real Church of which Christ Jesus is the Cornerstone. In Christ's name we pray. Amen.

Friday—Opening the Scriptures

Acts 17:1-11

Are not our present world difficulties due in large measure to the fact that we open so many other books rather than the Bible, in our search for wisdom to solve the difficult problems by which we are confronted? The Bible is literally a closed book for many people, even Christian people. The effect of this is seen in the great similarity that exists between Christian people and so-called people of the world. One of the chief services the Bible renders mankind is that it keeps the minds of men fixed on God and what He requires of us. Nowhere else do we find such dynamic religious utterances like these—"Thus saith the Lord," "Follow thou Me." When men keep the Book closed they give God the "go by" and look to men rather than God for wisdom. When they keep the Book closed, they are apt to ignore Christ's command "follow Me." Instead of looking for the Christian way out, they turn to the wisdom of men. Hence the world is in such a mix-up today. Open the Scriptures and the Scriptures will open the way out.

Prayer: Our Heavenly Father, we thank Thee for Jesus Who is the way, the truth and the life. Help us to see that Thy Word is the lamp unto our feet, the light on our way. Help us to appreciate Thy gift of the Holy Bible to us. Let us learn to love it; because it tells of Thy love to us. Help us to seek in it the solutions for the problems of our troubled life. Help us to help others to appreciate the Bible. We ask for Jesus' sake. Amen.

Saturday—The Word of Power

I Corinthians 1:18-25

Yesterday we thought about the great value of the Bible as a help in our daily life. Then we thought chiefly of the habit of daily Bible reading. Today we are to think of the great value of preaching and Church attendance. Jesus as a boy showed His appreciation of Church going, "Wist ye not that I must be about My Father's business?" He said to His parents. In His manhood, as was His custom He went into the synagogue on the Sabbath day. It cannot be denied that the Christian pulpit has been responsible for the spiritual advance of the world. The message of the pulpit was probably the strongest factor in ushering in the Reformation and in building up the Protestant Church ever since. Those who neglected the pew cut themselves off from a spiritual influence indispensable to the life of a Christian.

Prayer: Dear Father in Heaven, help us to love Thy house, as Jesus loved it. May we see that usually when men neglect to meet with Thy people in God's house, they lose their interest in religion. May we see that Thy Church has a great work to do in the world, that cannot be done unless men gather together to worship, hear, plan and labor. This we ask in Jesus' name. Amen.

Sunday—Sowing the Seed

Matthew 13:1-9

Seed! I put it into the ground. I hide it out of sight, but my faith goes with it. I look hopefully to the future. I will receive it back again, thirty, sixty and a hundred fold. Seed! Germs of spiritual life, a word, a thought, an act, I place it into a human life, or it is caught up out of the environment without my knowledge, but God knows about it. All the while He watches, and works. When man's work as God's helper is done, God does what man cannot do, he gives spiritual sunshine, rain, warmth, food and in due time, moment by moment, endlessly, the seeds of spiritual life are made to germinate, and grow into Christian thoughts, emotions, purposes, acts. Christian life grows, and touches other lives, and a Christian fellowship comes to be, and more and more Christian truth, purposes, ideals, acts, transform the life of families, and Churches and communities and nations. Seed! Let us go forth to sow, to give forth Christian life, with the sowing may there go our faith in God as the author and finisher of it all. Seed so sown will not return void, but will accomplish that whereunto it is sent.

Prayer Hymn:

"Sowing in the morning, sowing seeds of kindness,
Sowing in the noon-tide and the dewy eve;
Waiting for the harvest and the time of reaping,
We shall come rejoicing, bringing in the sheaves."

When Joe went to the country, he saw a cow-slip, a horse-fly, the buds shoot, a blade of grass, and in the garden he saw a board-walk.

"Relativity," says Albert Einstein, "has nothing to do with the soul." That's comforting. We couldn't understand it to save our souls.—Boston Herald.

Puzzle Box

ANSWER TO—DOUBLE-TIED WORD CUBE, No. 19

W A R N S
A G A I N
R A N G E
N I G E R
S N E R E

CURTAILED WORDS, No. 17

1. Curtail twice a place where provisions are sold and get the name of one of the Evangelists. Curtail his name and you impair it. Curtail again and hear a parent's name.
2. Curtail one of the heavenly bodies and get a level surface. Curtail it and you have a method of action.
3. Curtail an expression of affection and find a burden of affairs. Curtail and you receive the oversight of someone. Curtail it and you discover a vehicle.
4. Curtail that which is open or evident and get a thin metal plate. Curtail it and see the crown of your head. Curtail and find an Irishman's name.
5. Curtail to excavate a hole in the earth and get the name of a donkey. Curtail him and hear a rough humming sound. Curtail it and find a thistle that sticks.

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Address Rev. Clinton H. Gillingham, D.D., President, 1122 Spruce St., Room R, Phila., Pa.

6. Curtail ahead of time and get a boy's name. Curtail it and find your organ of hearing.
A. M. S.

The Amateur Typist Writes:

My tOWn haS fourTEen fire compaNies with fifty-FOur paid Men and twenTY-two Hundred volunTEERS:/ WHEN The fire alARm is sOUNded theY ruSH PeLL-mcLL to pUT Out the blaZe/? It's a great ThrILL To see Them go½. but I've discovered THAT They are ON the Job even when There Is no alARM/? theY Canvass The city cONSTANTLY TO Discover POSSible fire-hazarDS%— theY Are jUST as anXIous to pREVENT a fire as to Put IT Out after it's started/.

woulDn't it BE Great If we'd treat fOthER Things the SAME Way? crime, fOr InstanCe:/ we coulD Sort of CAN-vasS oUR towN foR Boy-IIAzarDs and GirL-trapS/. and Clean Them up Like the FireMEN make us clean Up oUR CeLLARs;/ pREVENTiNG a fire doeSN't cost So much; but A blaZe doeS cost PlenTY sometIMes@.. oUR chURChes and CiviC oRGANizatioNS have some Paid meN on the listS, and Lots of VoluN-teers/. iF we'd all Work toGethEr we Could save many Boys and GIRLs. and the dIFFerenCe in the Cost might Be the dIFFerenCe between eTERNAL liFe and EternaL DamnatioN/?

Birthday Greetings

By Alliene S. De Chant

Some fine day this summer you'll have a treat you simply will not want to miss. Perhaps you'll see a notice of it in the paper; perhaps two pictures will be printed in that paper; perhaps the meeting will be held in your very own Church, perhaps at the crossroads or in the grange hall; it may happen at a picnic or at a family reunion; at a meeting of your father's Rotary or your mother's Woman's Club, or your Daily Vacation Bible School. At any rate, keep your eyes open! Why? Because those pictures in your hometown paper will be the photographs of two young folks I met at the Haverford College Institute of International Relations. Our pastor, Edward W. Ullrich, of Royersford, Pa., knows them too. They're PEACE CARAVANERS, and there are fourteen teams of them,—college juniors and seniors from many parts of America. And they care so much about WORLD PEACE that they have volunteered to spend their vacation urging folks to see to it that THERE SHALL BE NO MORE WAR. Two of the twenty-eight Caravaners are students at Hampton Institute, Virginia, and one is a German who is studying in America. Seven teams will be in Ohio; the Negro boys will tour the South; one team will visit the Y. M. C. A. camps; and the others will go North, East and West. They travel in second-hand cars, cook their own meals, and turn in every week, to the American Friends Service Committee (20 South 12th Street, Philadelphia) a complete report of all they have done. What fun it was to watch them pack and talk excitedly about their stoves 'n' things, and with what earnestness they listened to all the lectures at the Institute! And every night at 7 they gathered in an "Upper Room" to map out their routes, to share their plans and to test out their speeches. And I couldn't help but wish that our Church had teams to send, even as the Quakers, the Mennonites and the Brethren, — Caravaners, young, strong, unafraid,—eyes shining and heart aglow with the promise of WORLD PEACE just around the corner! But we can be caravaners ourselves, can't we? by talking peace and asking our fathers and mothers to do all they can for that great

Disarmament Conference that will be held in peace-loving Geneva, next February.

CAMP MENSCH MILL

THE PLACE OF CAMP MENSCH MILL IN EASTERN SYNOD

Shall it be a Thorn in the Flesh or a Well of Water springing up unto eternal life? Your answer will depend on just where you focus your attention. If it is fixed on mortar and stone you will see red and feel blue about the heavy financial obligations of the camp, but if your attention is fixed on a new generation of Christ-powered Church leaders then you must feel the thrill of this glorious opportunity for Eastern Synod.

The camp has recently made heavy financial demands upon the Synod and financial demands do not popularize a movement. It has been necessary to borrow from the Contingent Fund to the extent of almost squeezing the Contingent into the red and the efficient treasurer of Eastern Synod has had to scratch to satisfy the financial obligations of Synod at the right time. But thus far Synod has been gracious and we hope it will continue this favorable attitude towards the camp as toward a promising child.

No educational institution that Eastern Synod supports is more distinctly a Church institution than Camp Mensch Mill. The camp is not a play camp, though young people do have lots of fun there. Its program is distinctly a program devoted to character building and preparing young people for Church leadership. It ministers directly to the life of the Church and is therefore, one of the Churches' most legitimate educational institutions.



A Cottage Group—1930
Mary Lou Pugh, Counselor

Already we have begun to see its effective contributions in the Synod. Many of our young people have testified to the value of the camp experience in their own lives and many pastors have spoken of the change in attitude of certain individuals who have gone to camp. This comes about not only from the courses of instruction but also from the manner in which the camp is organized. It is a laboratory in Christian living. Real responsibility is placed upon the campers and being an instructor is not simply a matter of teaching courses. The teacher's leadership is part of the whole camp enterprise. Most of the people who go there to teach find it a serious and very strenuous job and not many pastors are willing to trade their vacations for that kind of work.

Then too, a number of Churches have begun to feel the practical value of the Mensch Mill program. The young people come back with a critical loyalty and are prepared to spur the work of the local Church. Many of them have taken places of responsibility in the Sunday School, the Young People's Work and other activities of the Church. Their training at camp in worship, conduct of meetings, method in teaching, recreational leadership and dramatic activities prepares them for active leadership in the local Church.

As an educational institution Camp Mensch Mill has many possibilities, and right now Eastern Synod has an opportu-

nity to capitalize these possibilities. We hope that the camp will grow in acceptability to our Churches and that they will place it high among the good causes which deserve their support.

E. O. Butkofsky,
Church of the Ascension,
Norristown, Pa.

It is recalled that a great punster was once asked to make an extempore pun.

"On what subject?" he asked.

"On the king," was the reply.

"Oh," said the punster, "the king is not a subject."

Home Education

"The Child's First School is the Family"
—Froebel

FOLLOWERS OR LEADERS

By Helen Gregg Green

"Poor Reese is simply lost since we've moved to a little country town," sighed his mother. "He has always had such fine, interesting playmates. His friends now are boys who have never had any advantages or culture."

"Don't let that worry you, my dear," said Aunt Emmy-Lou. "If Reese is missing the influence of those well brought up, intelligent boys who were his associates here, it simply means more effort on your part to keep him interested in the worth while things of life."

"More effort? Just what do you mean, Aunt Emmy-Lou?" the mother asked.

"Well, it will be necessary to make more effort in the selection of books, for instance. You know that through the medium of books a child's mind may be brought in contact with the finest minds of all times. Then, more effort will be needed toward instilling high ideals. He will need more companionship with his father, more visits to the museums and other places of interest when you bring him to the city. Give him plenty of food for thought. And perhaps while Reese is growing he will find opportunity for helping the other boys to grow, too."

"Why, I hadn't thought of that. Reese has always been a 'follower.' Perhaps now he can be a leader, drawing the other boys' interests up to the level of his," the mother gratefully answered.

"That's it exactly," Aunt Emmy-Lou replied. "Perhaps he can interest his friends in forming a Boy Scout organization. Perhaps, when he is older, he can take a Sunday School class. Oh, my dear, the field for his efforts is wide."

Several years later we were all gratified to hear that Reese had become a real leader—a factor for good in the little town in which he lives.

"You should see Reese's crowd now," his mother proudly wrote Aunt Emmy-Lou. "They're all fine, manly boys, interested in the best things of life, and I believe, my dear, it is largely because of Reese's influence. We owe much to you, dear Aunt Emmy-Lou."

Let no one be discouraged because it is necessary to raise boys or girls in a small town where the advantages are limited. It may be that in such an environment, a son or a daughter will develop into a real leader when companionship with the more favored would have resulted in contentment as a follower.

"I most heartily favor the inclusion of the kindergarten as an essential part of a well organized public school system. That means, of course, a kindergarten manned by trained teachers whose object and opportunity it is, not primarily to give preparation for succeeding school years, but to give the children of kindergarten age the type of training and ex-

perience that they at this time most need.”
—Clarence L. Wright, Superintendent, The Huntington Public Schools, Huntington, West Virginia.

If there is no kindergarten for the children of your community, would it not be wise to try to get one opened? The Notional Kindergarten Association, 8 West Fortieth Street, New York, will be glad to assist in such a project. Write for information and advice.

CHILDREN'S SAYINGS

Elizabeth came to school one morning in a state of suppressed excitement. “We’ve got a new baby at our house,” she told the teacher.

“Isn’t that nice, dear?”
“Yes,” said the child, looking rather puzzled, “but auntie told me the baby is only my half-sister.”

“Why, that doesn’t make any difference, does it?”
“No, but I can’t understand where the other half is!”—**Boston Transcript.**

First Scout: “What kind of a tree will scare a cat?”
Second Scout: “I don’t know.”
First Scout: “A dogwood.”—**Exchange.**

“How old is your baby brother, little girl?” asked the kindly gentleman.
“Oh, he’s this years’ model,” returned the child with a superior air.
—**Christian Science Monitor.**

The teacher was giving the class a lecture on “gravity.”
“Now, children,” she said, “it is the law of gravity that keeps us on this earth.”
“But, please, teacher,” inquired one small child, “how did we stick on before the law was passed?”—**Exchange.**

Elsie: “My grandpa has reached the age of ninety-six. Isn’t it wonderful?”
Bobby: “Wonderful nothin’! Look at all the time it’s taken him to do it.”
—**Michigan Christian Advocate.**

The grammar lesson proceeded smoothly enough until the teacher asked a small boy what kind of a noun “trousers” was.
“It’s an uncommon noun,” was the reply, “because it’s singular at the top and plural at the bottom.”—**Exchange.**

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE PROVIDENCE OF GOD

Text, Genesis 50:20, “And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive.”

In speaking of “the hand of God” last week, I referred to the Providence of God, about which I want to tell you today.

The word “providence” is found only once in the Bible, and there it has no reference to the Providence of God. When St. Paul was on trial before Felix, the governor, who lived at Caesarea, the high priest and some of the elders who came from Jerusalem to appear against St. Paul, brought with them an orator by the name of Tertullus, who was to speak against St. Paul. He began his address by flattering Felix, as recorded in Acts 24:2, 3, saying, “Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation; we accept it in all ways and in all places, most excellent Felix, with all thankfulness.”

Even though the Providence of God is not mentioned in the Bible it is implied on every page of the Bible, and its workings are seen everywhere from Genesis to Revelation.

The dictionary gives us this definition of Providence: “A manifestation of the care and superintendence which God exercises over His creatures,” which means, the care and direction by which God conducts the universe with all that is in it so that it will accomplish the purpose for which it was created. The Christian teaching about Providence may be expressed in the words of a great theologian as follows: “Providence is a care and direction universal, paternal in spirit, holy in aim, wise in administration, spiritual in quality, educative in purpose, looking ever to the good, and using natural means along with spiritual as agencies helpful to spiritual ends.”

But Providence is best understood by the results of its workings. I gave you an illustration last week of the hand of God in the history of our nation. That shows how God works in the life and development of a nation.

Another striking illustration is found in the story of Joseph, given in the last fourteen chapters of the book of Genesis. Read that story through at one sitting, as you would any other story, and you will find it wonderfully interesting.

Joseph was a dreamer, and his dreams seemed to be a revelation from God to show forth the future, which was so favorable to him that his brethren became jealous of him. They, therefore, decided to kill him, but later changed their plan and sold him to some Midianite merchantmen, who disposed of him as a slave. He had some wonderful experiences in Egypt, first as the overseer of Potiphar’s house, who cast him into prison because of the false accusations of Potiphar’s wife. From prison he was promoted to be the prime minister of Egypt because God enabled him to tell Pharaoh the meaning of some troublesome dreams which the ruler had had. Acting according to the interpretation he had given, Joseph stored up the grain of Egypt during seven years of great abundance to prepare for the seven years of famine that should follow. Everything turned out as Joseph had predicted, and not only the people of Egypt but the people of other

lands were saved from starvation. His own father and brethren and their loved ones went to Egypt at Joseph’s invitation and their lives were saved. After Jacob, their father, died, Joseph’s brethren were afraid that he would take revenge on them for what they had done to him in his boyhood. They asked his forgiveness, and fell down before his face and said, “Behold, we are thy servants.” Joseph wept, and said to them, “Fear not: for am I in the place of God? And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you and your little ones.” Joseph saw the hand of God in all that had happened. The story shows the wonderful workings of the Providence of God.

But God’s Providence is also seen in the experiences of individual lives.

The late President Theodore Roosevelt was very near-sighted and was compelled to carry with him two different pairs of glasses, one for near, the other for distant vision. On the evening that he was shot in the city of Milwaukee by a would-be assassin, the surgeon who was examining the wounded man handed the steel spectacle case to him with the remark that its presence in his pocket by breaking the force of the bullet and deflecting its course from his heart had undoubtedly saved his life. “Well, now, that’s strange,” said Mr. Roosevelt, as he took the case with the shattered spectacles. “I’ve always considered the burden and handicap of having to carry those two pairs of glasses, especially these heavy ones that were in this case, as a very sore one, and here at last they have been the means of saving my life.” Mr. Roosevelt, having been a Christian gentleman, a firm believer in and a devout worshiper of God, surely saw the hand of God in it all and attributed his escape to the Providence of God.

Dan Crawford, the missionary to Africa, after having been away on a furlough, while returning to his mission field which he was anxious to reach as soon as possible

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sible, had a remarkable experience. A stream which had to be crossed was flooded and had become a raging river. There were no boats in which to cross the flood. The missionaries camped and prayed. After a time a tall tree which had battled with the stream for a century or more, began to totter, and then fell — clear across the stream. "The Royal Engineers of Heaven," Mr. Crawford said, "had laid a pontoon bridge for God's servants." And they went on their way, not having suffered much delay.

A curious story is told of Raphael's famous picture, the "Sistine Madonna." The background of the picture is formed of clouds. For many years the masterpiece hung in its gallery uncleaned, until it was begrimed with dirt. The background of

clouds had all the appearance of storm-clouds, dark and full of threatening. Then one day the picture was cleaned and the cleaning led to a discovery. The background, it was found, was "composed not of atmospheric clouds at all, but of multitudes of angel faces luminously massed together."

The Rev. G. B. F. Hallock, D.D., who tells us this story in one of his books, makes the following remarks: "For years, because of their imperfect vision, men had misconceived the nature of the background. And there is much in the artistry of life subject to similar misconceptions. We imagine there are clouds full of threatening, where with clearer vision we should recognize angel faces. We see a 'frowning Providence,' whereas just behind is a

'smiling face.' We turn what ought to be a place of quiet confidence into a place of manifold fear."

Many more instances might be cited, but what I have given in my last sermon and in this one are sufficient to show how the hand of God is in every life and how His Providence overrules all things for good.

I have had a number of experiences which have convinced me that nothing but the Providence of God could have made things come out the way they did. I am sure that many other Christians have had similar experiences. If you will put your young lives into the hands of God and allow Him to lead you, you will experience some wonderful Providences, and all things will be overruled for your good in time and in eternity.

NEWS OF THE WEEK

Mrs. Henry W. Elson

John D. Rockefeller celebrated his 92nd birthday July 8, at his 8,000 acre estate at Tarrytown, N. Y.

Beginning next October, the first-class passenger fares for all the big liners operating between Europe and New York are almost certain to be cut 25%, according to a recent statement of the principal steamship companies.

The British Government renewed July 7 its invitation to the powers concerned to meet in London at an early date for a settlement of the incidental war debt questions not provided for in the Franco-American agreement reached July 6 at Paris.

President von Hindenburg, of Germany, thanked President Hoover July 7 for the war debt moratorium, in a message sent to the White House. It was sent on behalf of the German people.

Mrs. Florence M. Hale, of Maine, has been elected as the new president of the National Educational Association at its final meeting in Los Angeles.

Gifts and bequests to philanthropy in five of the principal cities of the United States during the first six months of this year reached a total of more than \$188,055,074, of which \$26,979,054 was for organized relief work, according to a recent survey.

Air-travel safety has increased 325% from 1928 to 1930, according to the committee on aviation of the Actural Society of America.

Acreage in cotton has been cut 10%. The Federal Board has urged planters to restrict their acreage and to concentrate on the quality of cotton and the reduction is in line with the desires of the board.

Rafael Martinez, Cuban Minister to France, died in Paris July 9. He was known as a great admirer of the United States.

Thousands of persons from all sections of Oklahoma acclaimed the fliers Wiley Post and Harold Gatty and their financial backer, F. C. Hall, as the Winnie Mae, the globe-circling monoplane, landed at Chickasha after a nonstop flight from Columbus, Ohio, July 9.

Mrs. Herbert Hoover, wife of the President, will christen the new Navy dirigible Akron, Aug. 8 at Akron, O., by opening the door of a cage, releasing white pigeons into the air.

The United States had the lowest pulmonary tuberculosis death rate last year on record since data were first compiled systematically, beginning in 1910, according to a recent statement by Dr. Frederick L. Hoffman, consulting statistician.

The Farm Board's efforts to reduce the output of smaller cereals has failed to get results. Spring and winter wheat production for the United States was forecast

July 10 at 869,013,000 bushels by the Department of Agriculture, the largest grown since 1923. The forecasts also put corn production above last year.

The Norwegian Government July 10 proclaimed the annexation of East Greenland, thereby precipitating a controversy with Denmark which will have to be ended by the World Court at The Hague, as Denmark has claimed it for many years.

The British Government put the Hoover moratorium into operation immediately by informing the Bank for International Settlements that she will not expect payments of the German annuity due on July 15. The Government also sent official invitations July 10 to the United States, France, Germany, Italy, Belgium and Japan to attend the conference of Young plan experts which opened in London July 17.

An earthquake near the town of Santiago on June 16 swallowed a small hill and left in its place a lake.

Agitation for legislation to prohibit or limit short selling of commodities was begun July 11 by some Senators as the result of President Hoover's appeal to operators to stop short selling of wheat practice which the President asserted in a statement July 10 was driving down wheat prices and injuring farmers.

The Interstate Commerce Commission has valued the Railroads at \$21,691,000,000. On this new basis the roads' plea for a 15 per cent increase in freight rates will be argued.

Albert B. Fall, Secretary of the Interior in the Cabinet of President Harding, who was convicted in the Supreme Court of the District of Columbia of accepting a bribe of \$100,000 from Edward L. Doheny in connection with the lease of the Elk Hills Naval Reserve oil fields, must serve a year imprisonment, according to the decision handed down July 11 by Associate Justice Jennings Bailey of the District Supreme Court.

Charles Henlock, who has cared for the White House garden and conservatories for 45 years, has retired. The gardens will now become a part of the city park system under the direction of the Office of Public Buildings and Grounds.

The Golden Jubilee conference of the International Society of Christian Endeavor opened at San Francisco July 11 with 14,000 delegates present from every part of the world. Dr. Daniel A. Poling, international president, made the keynote address. President Hoover spoke briefly over the radio to the convention July 16.

An increase of 5.7 per cent over last year in the number of persons killed by automobiles throughout the nation is shown in reports of the Travelers Insurance Company for the first five months.

Archbishop Nathan Soederblom, primate of Sweden, noted liberal Churchman and winner of the Nobel Peace Prize in 1930, died at Upsala July 12.

Representative Charles Gordon Edwards of the First Georgia Congressional District died suddenly July 13 at Atlanta.

A Letter to the Editor

"The Reformed Church Messenger."

Gentlemen:

One of the splendid things you presented in the last few months, is the list of "100 Best Books", Recommendations for summer reading by Prof. Wm. Lyon Phelps. In my judgment such a well recommended list serves as a great guide to ministers and laymen, and particularly to parents seeking good books for young folks during the period when they have ample time for reading. Frankly, I do not often invest \$2.50 in fiction. Most fiction is not worth that amount. I did purchase "Philippa" by Anne Sedgwick, for spare time reading, and it is worth every cent I invested in it. I felt that I owed you this personal letter of gratitude for such a published list, especially since it is not an effort to sell books from one publishing house, or a group of such establishments.

Respectfully,

Rev. A. M. Kuder.

Wesley M. E. Church,
Bethlehem, Pa.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

On Sunday morning, July 12, the superintendent preached at St. Paul's and St. Andrew's Churches in Lancaster and was greeted by large and interested audiences.

Some have asked, "What kind of fruit or vegetables should we place in the jars that are sent out?" Our reply is, "Anything that you would can, as we have never received too much of any kind of fruit or vegetables."

The anniversary posters and fliers should be in the hands of your pastors before you read this message. If your congregation has not received any, please notify us at once and we shall immediately mail you some.

The older children assembled on Saturday evening, July 11, for a marshmallow toast after evening chapel services. The event seemed a little unusual and the children hardly knew how to enjoy themselves. One of the problems, our summer recreation leaders find, is that our older children have not been taught to play; as a result recreation is not very popular with the older children. The main recreation they enjoy is baseball and swimming. Of course the winter season finds us all too busily employed to think very much of play except that which is realized in connection with the public schools.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor

311 Market St., Bangor, Pa.

Marking the Decade. Eighteen years ago, the W. M. S. G. S. became partners with the Home Mission Board in a new denominational venture—planting the Japanese Reformed Church on the Pacific Coast. In the train of that venture have come mission after mission, Japanese, Hungarian, English, until the situation called for a resident superintendent. Ten years ago, under the Board of Home Missions, the Department of the Pacific was created with the Rev. Edward F. Evemeyer, superintendent. Among recent missionary events—one of the most interesting—was the celebration of the tenth anniversary of the Department. July 8, in First Reformed Church, Los Angeles, where Superintendent Evemeyer is the minister, in addition to his duties of general supervision, appropriate ceremonies marked the occasion. That the widely scattered friends may share in the joy of our organized work on the Pacific Coast, we will quote from a local correspondent. This friend writes: The occasion was featured by a banquet given by the ladies of the Church, in which the decorations carried the message of the evening "The Rainbow of Promise." All the missions were well represented. The only regret was that many who desired to attend could not be accommodated.

While Superintendent Evemeyer and wife insisted that it be an observance only of the remarkable progress of the past ten years, there was no one present who did not know and understand that it was their leadership, their long continued hours of day after day application to one purpose—to make possible that the Reformed Church secure a foothold in California.

A group of specially composed songs kept the diners in good spirits. During the serving, Toastmaster Harvey A. Henry introduced many of the prominent workers, among whom were:

Rev. Mr. Kowta, pastor of the San Francisco Reformed Church; Rev. Mr. Saito, director of Religious Education and Young People's Work, San Francisco Japanese Church; Rev. Mr. Namakowa, pastor of the Los Angeles Japanese Church; Rev. Mr. Susuzuki, pastor of the West Hollywood Japanese Church; Miss Wicker, kindergarten teacher, Los Angeles Japanese Church; Miss Esther Sellemeyer, missionary on furlough from China; Miss Mary Schneider, on furlough from Japan; Mrs. von Gruening, wife of the late Rev. G. von Gruening, early pastor of the First Church, Los Angeles, and a pioneer; Mrs. Noacker, wife of the late Rev. M. M. Noacker, who organized the Trinity Church of Hollywood; Mr. William Prugh, a benefactor, not to one but to each and all of the Reformed Church projects on the Pacific Coast.

Letters of greeting were read from Dr. Charles E. Schaeffer, Dr. J. C. Leonard and Mrs. L. M. Meyran. Elder D. J. Miller spoke on "Echoes of Early Endeavors" and recalled some of the trying times to become located as an organization. Rev. J. Mori spoke on "Pioneer Points and Progress" and recalled the start of the Japanese work just 18 years ago, when he stood at the corner of Laguna and Post streets alone with a brass drum to summon listeners. He has participated in the growth and the development of the Japanese Church until at this time the Reformed Church has the largest and best equipped Japanese Church on the Pacific Coast. Rev. F. J. Schmuck

of Trinity Church, Hollywood, spoke on "Views and Visions of Victory." Rev. A. Hady spoke on "Hungarian History and Hopes." On Aug. 1 the Hungarian Church on the Pacific will observe the fifth anniversary of its organization. The work of the Church continues to grow and Christian work among the Magyars of California is taking root. During this period, a Roman Catholic Church has been built and a second Protestant mission begun, this one in San Francisco and in Oakland under the pastorate of the Rev. Anton Szabo. "What Next?" was forcefully and convincingly impressed on all by Supt. Evemeyer—the next ten years must be guided by the optimism of the past decade. No pessimism can be permitted. The motto must continue to be "Keep on Working." Mrs. Evemeyer responded to the felicitations, expressing her joy and good wishes in the promise of hope for the Reformed Church in California. Toastmaster Henry expressed to the ministers and Board representatives the thanks of the people for the gifts, considerations and assistance generously bestowed by the Board of Home Missions, the Woman's Missionary Society of General Synod, and friends. The major portion of the musical program was furnished by the members of the Hungarian Reformed Church—the final number being a folk dance by a father and daughter, attired in national costume.

Wilson Memories. The Summer Conference of Missions at Wilson College closed a very successful session on July 6. There were 382 delegates enrolled. Of this number 25 were from the Reformed denomination. On the afternoon of the 4th of July a number of patriotic episodes were staged on the campus, in a humorous manner. The women of our Church presented Penn's Treaty with the Indians. The clever lines for this very modern interpretation were written by Mrs. Cressler Kieffer of the faculty of Chambersburg High School, and delightfully rendered by an all star cast of the Reformed women and girls of the conference.

After an entire year of separation—Mrs. Calvin D. Staudt working among the American Churches for the Boys' School at Baghdad—Dr. Staudt in Baghdad, "carrying on"—July 13 was a glad day of reunion. Dr. Staudt arrived in New York on "The Pennland."

Letters from Mrs. C. C. Bost, of Hickory, N. C., bring word that her husband is gradually recovering from a serious operation, which confined him to the hospital for more than a month.

The W. M. S., North Carolina Classis, is to be congratulated on acquiring one of the progressive secretaries of literature of Eastern Synodical Society in the wife of Prof. Howard Omwake, president-elect of Catawba College.

FRIEDRICH NIETZSCHE

(Continued from Page 2)

for over ten years. It was during this first, or artistic, period that he met Wagner and became for a time, not only his friend but his worshiper, eventually, however, declaring his independence of the Master and entering the second period of his development, in which he rejected the artistic ideal and adopted the scientific approach to the problems of life.

During this period he dedicated his books to the memory of Voltaire and began to speak of Socrates in the highest terms, though hitherto he had despised him. But science is too dispassionate, detached, and judicial for so turbulent a spirit and he could not be content under its aegis. It was not long before he was off again on a new pilgrimage, in which he

"GALLILEO confessed himself guilty of teaching that the earth moves. . . . Then kneeling before seven cardinals and the host of lesser clerics who constituted the court, he meekly received the sentence of perpetual imprisonment and the order to repeat the seven penitential psalms once a week for three years."

1931 years of the most curious chapters in all history will be found in this story of Christianity.

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returned to Schopenhauer but with the difference that he carried the optimism of his second period with him, so that will was no longer blind as with Schopenhauer, a mere urge to existence, but vibrant with power. The will to power became his watchword, but since obviously diverse wills are sure to clash, victory must be with the strongest and most relentless. The weaker are driven to the wall and deserve their ignominious fate. Here he felt himself supported by the observations of Darwin, with his doctrine of the survival of the fittest in the struggle for existence.

The conviction that life is simply power and the practice of power brought Nietzsche into open conflict with Christianity owing to its gospel of mercy and humility. With a courage that should command the admiration of his bitterest critic, he took his stand frankly for what he believed to be the antithesis of Christianity, denouncing morality, feminism, and all the gentle qualities that derive from the mind of Christ and the practice of His precepts. Before we condemn Nietzsche too severely, however, we should be honest enough to admit that the principles he enunciated so flagrantly are widely practiced by professing Christians who deny them in the word.

The figure that emerges from Dr. Foster's study is far removed from the monster of popular fancy. Nietzsche was not only human, he was austere in his morals, single in his desire to find the path of truth and, strange as it may seem, much nearer to the Founder of Christianity than he dreamed. Had he thought a little farther, he would have seen that in the unflinching devotion of Jesus to His mission—a devotion which brought Him at last to the cross—the Superman had already appeared, and was ended with creative power to transmute the ordinary run of mortals into supermen like unto Himself.

Years before the Great War, this reviewer imported the works of Nietzsche and found them stimulating, even when his disagreement was most pronounced. It is human to be pleased to see that Dr. Foster has quoted many of the passages registered in his mind. "I will cast a plummet into your soul to find out its depth," is one that is a challenge still to his courage and sincerity. To any who will become acquainted with Nietzsche through Dr. Foster's book, the great apostle of force will prove both a stimulus and a test.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Ninth Sunday after Trinity

August 2, 1931

Philip's Missionary Labors

Acts 8:26-40

Golden Text: Therefore they that were scattered abroad went everywhere preaching the Word. Acts 8:4.

Lesson Outline: 1. The Ethiopian. 2. Philip.

In our previous lesson we saw that the death of Stephen, and the ensuing persecution led by Saul, marked a turning-point in the history of the early Church. Scattered by persecution, the disciples of Jesus became itinerant evangelists, preaching the gospel wherever they went.

Thus Philip, one of the seven deacons of the Church in Jerusalem, proclaimed the glad tidings in the cities of Samaria, whose inhabitants were a mongrel race, despised by all orthodox Jews. And it was practical experience of this kind, more than anything else, that helped the disciples realize that the scope of their Master's message and ministry was truly worldwide. Jews, Samaritans, and Gentiles alike were included in the gracious purpose of God. The gospel was to be preached to the ends of the earth. Step by step the spiritual vision of the apostolic brotherhood was widened and deepened, far beyond their narrow Jewish horizon. Under divine guidance the way was prepared for the spread of Christianity among the Gentiles of Europe, under the inspired leadership of Paul.

The conversion of the Ethiopian is a charming detail, set in the midst of the larger picture of the widening vision and work of the Church. It forms one of the most attractive stories in Acts, in its setting as well as in its content.

This Ethiopian, the black man with a white soul, coming out of darkest Africa and finding light and life under the very shadows of Gaza, with its brilliant pagan civilization, is a most interesting figure. He appeals mightily to one's imagination.

And so does Philip, his guide in the quest of truth, who leaves the beaten track of his work and hastens "toward the south," in order to minister unto a lone soul. And overarching both the seeker and his guide we see God, Who crowns with success and satisfaction the quest of every honest soul for truth.

And, thus, Philip and the Ethiopian possess for us far more than merely historical interest. Historically they are like dim shadows on the tapestry of remote ages. But we may see in them typical figures, whose experience illustrates some of the permanent principles of our Christian faith.

I. The Ethiopian. How shadowy, and yet how real, is this strange character, who lingers only for a moment in the light of history. We know that he was the treasurer of Ethiopia, a powerful African kingdom. He had journeyed to the temple in Jerusalem for worship, and was now on his homeward way. We conclude, therefore, that he was "a proselyte of the gate," a Gentile convert to the Jewish religion. Then came his momentous interview with Philip, after which he is swallowed up by the vast continent whence he had come. "He went on his way rejoicing" (8:39). There his story ends. Perhaps he became a living torch of truth in the darkness of Africa, preparing the way for the subsequent spread of Christianity in Ethiopia. But that is mere conjecture. He stands before us as a lone soul, whose earnest quest of truth reached its goal in Christ.

And, first, we may note the intense earnestness of this man's pursuit of religion. He had already won his way through to Judaism from some form of pagan idolatry. And he had traveled many weary and dangerous miles to worship his God Jehovah in the temple at Jerusalem. Evidently religion meant much to him. It was not a mere custom or convention. It was the master-passion of his life.

We may speculate about the past of this Ethiopian courtier, who must have been a man of culture and wealth. We wonder what personal experiences of sin and sorrow led him to turn from paganism to Judaism. We should like to know why Isaiah's noble vision of the Man of Sorrows was especially enthralling him, for he was reading it aloud (8:32, 33). Surely, there is a chapter in the history of this noble soul whose knowledge would enrich our lives. But our questions and musings remain unanswered. That chapter is not recorded anywhere.

Only the general fact stands out clearly that this Ethiopian took a profound and passionate interest in spiritual things. Somehow life had taught him that neither wealth, culture, nor position can satisfy the thirst of the soul. His life was full of the things that satisfy the senses, but he had turned from it all to the Jewish religion for the satisfaction of his spiritual hunger for God, and for the things that are permanent. And he was practicing his Jewish religion with intense devotional zeal. Such sincere and earnest souls are never far from the kingdom of God.

There are persons who seem to be utterly blind to the spiritual side of life. Unlike the Ethiopian, their quest of life ends with the things that perish. Today, especially, wealth is so dazzling and its pleasures are so alluring that multitudes are beguiled and deceived by it. They hush the inner voice that cries imperiously for God. They attempt to feed the soul with mere husks. But they are never satisfied. The radical cure of worldliness is an overdose of it. Satisfy your soul with the treasures and pleasures of this world, and you will nauseate it. Then one of two things must happen. Either, in despair and disgust, men will throw away life itself as a thing that is worthless, or they will seek to satisfy the spiritual hunger of their starved souls.

Let us note, also, that the Ethiopian was searching the Scriptures. He followed the light that God had kindled in his soul. Patiently and earnestly, he was seeking more light on the way of life.

Here, again, we have a significant mark of the sincere truth-seeker. He follows the gleam that leads him ever on. Such men have existed in all ages. There glowed in them some gleam of reason, some spark of conscience, some grain of truth that was, for them, the divine light that lighteth every man that cometh into the world (John 1:9). However dim and faint it may have been, as viewed by us, it was meant to guide them in the way of salvation. They could quench the flickering ray and walk in darkness, or they could follow the gleam that would lead them into ever clearer light. And when we read the sacred books of the East, we are amazed to learn how near some of these ancient seekers of truth came to the Dayspring from on high.

And, yet, though there is thus a "Bible of Humanity," whose divine source we gladly acknowledge, our Christian Scriptures form its brightest and truest pages. This is the best means God has given to men, their greatest help in the quest of truth. And no sincere seeker after God will neglect searching the Scriptures.

If he is a Christian, he will read and study it to increase his knowledge of God, and to quicken his devotion to Christ and to His Kingdom. And he will go to Church, gladly and regularly, to worship God, and to gain inspiration from the preaching of the gospel. And if he is not a Christian, but, like the Ethiopian, a devout inquirer, he will not fail to search the record of mankind's quest of the Eternal, and of God's response to it, as recorded in our Bible. There he will find the testimony of the choicest spirits of many ages concerning God's revelations to them. And there he will come face to face with Jesus Christ, in whom the fullness of the Godhead dwelt from man's salvation. No man needs any special theory of inspiration to find in the Bible the bread from heaven that will nourish his hungry soul; provided that he furnishes the appetite.

Finally, we may observe the humble and docile spirit of the Ethiopian. When Philip asked him, "Understandest thou what thou readest?" this cultured gentleman replied, "How can I except someone shall guide me?" And straightway he gave the itinerant evangelist a seat beside him in his chariot, that he might become his teacher. Such piety and docility do not always go together. More often the pious man is very dogmatic in his knowledge of things spiritual and divine. He vainly imagines that his religious experience qualifies and entitles him to speak authoritatively on different theological questions. That temper makes religious cranks and fanatics, but not trustworthy guides to truth.

It is especially mischievous in its interpretation of the Bible. Our land is full of self-styled prophets and zealots whose so-called biblical teachings are a travesty of the truth as Jesus taught it. The Bible is not only the greatest classic in the world's literature, but, also, incomparably the most difficult one to interpret aright. It requires at least as much competent and patient toil for its mastery as the great text-books of medicine and law, or as the masterpieces of literature. And competence in the interpretation and teaching of these sacred writings, that constitute our Bible, requires more than piety, however indispensable that is. It requires, besides personal piety, technical and scholarly knowledge that can be won only by years of earnest study in theological seminaries. Our Churches and our people do well to distrust self-appointed prophets, running to and fro the land, and trust their trained ministry for biblical teaching and spiritual guidance.

II. Philip. The part played by Philip in the Ethiopian's quest of truth is no less interesting, and his figure no less attractive, than that of the earnest seeker.

He followed both the mind and the method of the Master in his willingness to leave the populous cities of Samaria in order to devote himself, patiently and lovingly, to the care of a single soul. That, certainly, was personal evangelism, much neglected in recent years. But is there really any other kind that is effective? Can we convert men en masse? It is a welcome sign of a growing spiritual maturity that sensational and emotional evangelistic campaigns are being abandoned.

We read that "an angel of the Lord" directed Philip to the Ethiopian. Unfortunately, we derive our notions of angels chiefly from stained glass windows. But in the Bible, the angels are the messengers of God, aiding men in their quest of salvation. Many, indeed, are the agencies, and most various are the angelic ministrations thus providentially employed by God to help and guide sincere men in the things of the spirit. Somehow and somewhere the eager and open soul will meet a helper or find a help that is truly an angel, sent of God. The quest of a soul after God never fails, because, ere we seek Him, He has already sought and found us. And all who have found God confess humbly that it was really God who sought and found

them, albeit through historic and human agencies. Thus Philip and the Ethiopian were brought together. We do not know what "angel of the Lord" was the intermediary. But, whatever the agency, it was directed by the Spirit of God.

But the most vital fact in Philip's personal evangelism was his intimate acquaintance with Jesus. "Beginning from this scripture, he preached unto him Jesus" (8:35). And when the Ethiopian had found Jesus, as Philip presented Him, he went on his way rejoicing. In Him he found the Saviour from sin, and the great Satisfier of the deepest and noblest hunger of the heart of man. Christ met his every need.

This same Christ still stands at the end of the road traveled by every honest and earnest seeker after God, and after life's mystery and meaning. And with Him the quest ends, for in His gospel every hungry soul finds its full and final satisfaction. And as we lift up Christ before men, they, too, will go on their way rejoicing into a richer life, and toward the Kingdom of God.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Aug. 2: What Jesus Teaches About Happiness. Matthew 5:1-12

Jesus is frequently presented as a "man of sorrows and acquainted with grief." He is usually pictured with a sad and solemn countenance. We read in the New Testament that on several occasions He wept but we read nowhere that He laughed or even smiled. Consequently many people think of Him as a sober and serious character who was not at all interested in the pleasures or amenities of life. Our Puritan ancestors ascribed a similar character to the religion of Christ. They could not be happy and holy at the same time. Even today there are those who imagine that one must be pale to be pious, a little sickly to be saintly, and thus their religion assumes a grey and drab aspect. How serious and solemn we become when we attend to the forms of our religion! It is all right to weep in Church, but it borders on the sacrilegious to laugh in the holy sanctuary! Surely we have not caught the spirit of Jesus nor interpreted His teachings aright if we have not learned that Jesus wants us to be happy.

Nowhere is this fact so clearly taught us as in the opening passages to the Sermon on the Mount. That great sermon begins with the word "Blessed" or happy, and it is repeated nine times in succession. It likewise occurs elsewhere in the Gospels, and in different forms comes to expression in the teachings of Jesus.

Now when Jesus first spake these words He addressed them to a group of men and women who were very sorely pressed. A load of sorrow burdened their lot in life. They were under bondage to a foreign power that greatly oppressed them. They were grossly misunderstood and some were grievously persecuted. They were a desolate and depressed company. To them Jesus spake words of cheer, and exhorted them to be happy. He promised many things to them if they would follow Him, but one of the best of these things would be happiness here and hereafter.

Jesus however put a new content into happiness. He coined another word for it. It is the word **blessed** or **blessedness**. The two words are not exactly the same in meaning. Happiness to the ordinary man means to enjoy oneself, to have a good time. It has no regard to the inner life; it is purely on the surface, light, gay, airy, blithe. But blessedness has its root in the moral, the ethical values of life. It does not depend upon circumstances. It is a condition by itself. Happiness is something that happens when conditions are favorable, but blessedness is a state of the soul that rises above conditions. Jesus saw full well what an uncertain thing mere happiness might be and therefore what He came to give to men was something deeper and finer and more lasting than what men

usually call happiness. Happiness is something that man can produce, but blessedness is a gift from God. Happiness expresses itself in laughter, in merriment, in glee, but blessedness often lies too deep for words. It is a serenity, a peace, a joy of the soul, a gladness of spirit that rests in God who is its source.

Jesus also taught that true happiness or blessedness comes into our lives by obeying certain rules, or fulfilling certain demands. Happiness usually comes as a by-product in life. It steals upon us when we least suspect it. Sometimes when we go forth and say to ourselves "Now we are going to have a good time, we are going to be happy," to our great disappointment we fail in our quest. On the other hand we go out forgetting ourselves, we try to make somebody else happy and like an angel happiness steals over us on the way. We may find it, but we must obey its laws, and then sometimes in the most obscure corners of life it suddenly leaps out upon us and completely possesses us. There is no real happiness among bad people. They may have a semblance of being happy, but they are not truly such. Their laughter is hollow and their merriment make believe. Moreover their happiness is transient. It lasts but a moment and then sinks away into despair. But blessedness is joy of a different sort. It is deep, abiding, constant, and grows from more to more.

Judging from the world's standards of happiness the terms which Jesus laid down seem very strange indeed. He said the happy people are the poor in spirit, or as Luke puts it, the poor, the mourners, the meek, the unsatisfied, the merciful, the pure minded, the peace makers, the persecuted, the belied. Why, these folks seem to be anything but happy. Surely we would scarcely go among such to find happiness. But such is the teaching of Jesus and experience has taught us that His words are true. He had a deep insight into life.

Jesus also taught that happiness must be shared if it is to come to fullest expression. One cannot be truly happy as long as others are miserable. Happiness must be given away in order to be retained. Jesus spoke of His joy and said, "These things have I spoken unto you that My joy might remain in you, and that your joy might be full." He gave His peace to His followers and therefore His own soul was at peace. It has ever been so. Give love and it will come back to you

in copious measure; give happiness to others and it will make you all the more happy.

The life of the Christian should therefore be a happy as well as a holy life. It should be full of joy and gladness. In God's presence there is fullness of joy, and at His right hand there are pleasures forevermore.

LIGHTING THE LAMPS

It is a striking and beautiful saying of the Scriptures that "the spirit of man is the candle of the Lord." We are indebted to the "Christian Advocate" for passing on this further suggestive word by the inimitable Sir Harry Lauder: "I was sitting in the gloamin', and a man passed the window. He was the lamplighter. He pushed his pole into the lamp and lighted it. But he went to another and another. Now I couldn't see him. But I knew where he was by the lights as they broke out down the street, until he had left a beautiful avenue of lights behind him."

We may not recall, how, when the Protestant martyrs, Ridley and Latimer, were burned at the stake in England, it was their overwhelming faith that their funeral pyre would "light a candle that, please God, should never be extinguished." So it was said of John the Baptist that "he was a burning and shining light"; and of One greater than John it was testified: "In Him was life, and the life was the light of men." He was "the Light that, coming into the world, lighteth every man." What marvelous candles have been lighted through the years by martyrs, confessors, and all faithful "soldiers of the common good." It is true to say that "there is hardly a community in the land in which the tapers lighted by saintly lives are not still burning."

Every faithful pastor is a lamp-lighter, who makes life's pathway radiant for many of his fellows. No one has more opportunities than he to illuminate darkened minds and hearts with a heavenly glow, to bring new light and warmth into the shadowed souls of other men. Bringing them into touch with the Son of Righteousness is a joy unspeakable and full of glory. It is a ministry too, in which the men and women of the Churches are called to share. Because "the night is dark and we are far from home," every follower of Jesus should consider it the highest privilege, as well as the greatest duty, to share in this ministry of illumination and thus leave behind him a trail of wondrous light.

E. R. C.

This book received the prize in the John C. Green Fund conducted by the AMERICAN SUNDAY SCHOOL UNION, and is now in its fourth printing.

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BOOK REVIEWS

Quiet Talks on Difficult Questions, by S. D. Gordon. Fleming H. Revell Co. 185 pp. Price, \$1.25.

In this 21st of his series of "Quiet Talks," Dr. Gordon deals in his well known manner with the "Woman Question," the "Belief Question," the "Jesus Question," the "Tangle of Life Question," the "World Crisis Question" and the "Jew Question." As always his background is Scriptural and his interpretation of Scripture is conservative.

Certainly in the "Tangle of Life Question" he has hit upon at least one of the urgent problems of this difficult age. Whether or not one thinks that he has offered solutions that will satisfy the modern minds that are awake to these problems will depend largely on one's point of view. To both conservative and liberal minds, however, there is a simplicity and winsomeness about the author's conversational style of disclosure that makes one relish the reading, even though one doubts that he is coming to grips with reality.

Doubtless the devout sincerity of the writer and his evident loyalty to the spirit of Jesus combine with his attractive literary style to explain the popularity of this score of books that have come from his pen. To those who have found his previous books profitable this last one will be a welcome addition to the list of "Quiet Talks."

A. N. S.

The Modern Adventure, by W. J. Blyton. The Macmillan Company, 1931. pp. x and 313. Price, \$2.25.

This book deals with the religious quest at the core of life, for as the author says (see p. vii), "Give a man his moorings on spiritual facts and he will soon think straight on issues like world peace, social and international solidarity, economic justice, family loyalties, and the primal decencies. He will use the ground won—not to go to sleep on, but to think and act from."

One reads this book with a very mixed series of feelings, for while it does some most excellent searching, and in language that one cannot easily forget, yet the reader is constantly asking himself, does his reasoning seem to beg the question at many places? Or am I sensitive to the fact that he sees but one way out, and one which neither the reviewer nor most of the readers of "The Messenger" will feel disposed to follow, viz., via the Roman Church?

But do not fail to read it because of this fact. We have much to learn from the best thinking in the Mother Church, both from their appreciation of the old, and by way of warning, their fear of the new. However, read it carefully, that you may understand how far we are from their positions in many things, such as prayer, the life after death, and our conceptions of God and of His Kingdom.

His language is refreshing, as in his analysis, he describes certain folk as having "plunged into 1930 life at the six-foot end." Others are to his thinking "prematurely weaned," "urchin glee" and scores of others, which shows that he appreciates but also has the ability to choose words that connote as much as they denote.

He also has a thoroughgoing faith in the laws of God and in their ultimate triumph.

May we again remind you that there are great areas where you will want to differ very decidedly from the author, and this is strikingly shown by confining the author's idea of authority and that of Jacks in the work just referred to above. Yet you'll feel that it has been helpful to have walked so far along his path, that now you can see over into your territory far more clearly than before.

Some of his chapter headings are suggestive, "The Right End of the Stick,"

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C. H. R.

OBITUARY

MRS. DELLA E. BITZER

Mrs. Della E. Bitzer, wife of Cary Edgar Bitzer, peacefully slipped away to her eternal rest during the early morning hours of June 7, at the home of her son and daughter, Rev. and Mrs. B. R. Heller, in Bethlehem, Pa. Mrs. Bitzer had been in ill health for the past two years, but her passing came after 12 weeks' confinement to her bed following an attack of grippe, which resulted in complications. Always a devoted mother she was most happy when with her dear ones, her husband and their daughter, Helen (Mrs. B. R. Heller), and two little grandsons, whom she so dearly loved, they are most grateful for having had the privilege of ministering to her needs and caring for her during her last days on earth.

Della Elizabeth Johnson was born Aug. 19, 1876, the only daughter of Alexander C. and Barbara Johnson, of Ross Co., Ohio. On Oct. 10, 1894, she was married to Cary Edgar Bitzer, to which union was born one child, Helen, now the wife of Rev. Bernhardt R. Heller of St. Paul's Church, Bethlehem, Pa. The greater part of her life was spent in Ohio, having resided in Dayton for over 30 years, being a member of Fourth Reformed Church. Some five years ago a residence was established in Buffalo, N. Y., but her residence was in Elmira, N. Y., at the time of her passing, June 7. Her age was 54 years, 9 months, 18 days. The Rev. John K. Stoudt, of Leesport, Pa., an old friend of the family, conducted the funeral services which were held on Wednesday, June 10, at 4 P. M., from the home of Rev. and Mrs. B. R. Heller, with interment on the family plot in Chillicothe, Ohio, June 11. Those left to mourn this loving wife and mother are her husband, daughter and son-in-law and two grandsons, Edgar Elwood and David B. Heller.

MRS. HARRIET SCHROPE

Mrs. Harriet (nee Harner) Schroepe, widow of Simon C. Schroepe, the last member of the Jacob Harner family, pioneer settlers of the Hegins Valley, Pa., passed away quietly at the home of her son, Elder James M. Schroepe, on Thursday, June 25, at 8 P. M. Her age was 91 years, 7 months, and 16 days. She was born Nov. 9, 1839, in Hubley Township, Schuylkill County, and spent her life in that section endearing herself to both young and old. She was the mother of a large family and devoted herself to rearing and educating them. A woman of cheerful disposition and sterling character, she won the hearts of all who knew her and, through the years, became known throughout the entire valley.

Mrs. Schroepe spent her days in the midst of the family and, although too feeble to be about much, enjoyed reading and derived much pleasure from "her Book"—the Bible. Throughout her life she was considerate of others and she retained the same consideration during her brief illness, never losing her cheerfulness and appreciation of all that was done for her comfort. She was a friend of the young people and enjoyed their company. Her husband having preceded her in death by 30 years, she made her home with her son James who, together with his devoted wife, made their splendid home a sunset garden for Mother Schroepe. She was a life-long, devoted and faithful member of Frieden's Church, Hegins.

She is survived by the following children: Prof. J. M. Schroepe, Hegins; Mrs. John Jones, Ridley Park; Mrs. Elizabeth Davis, Philadelphia; John and Charles, of Hegins; William, of Indiana; Francis, of Montgomery County; Mrs. William Wagner, Palmyra; Elvin, Philadelphia. There are 86 living descendants.

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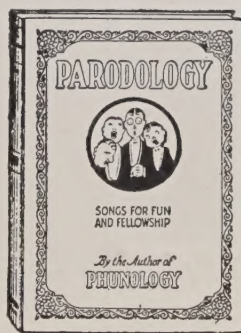
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The funeral was held on June 29 from the home of Prof. Schroepe. Further services were held in Frieden's Reformed Church with her pastor, Rev. H. J. Naftzinger, officiating. N.

MRS. J. C. KNABLE

Ellen O'Boyle Knable, wife of Rev. J. C. Knable, died June 29, 1931. Coincident with the day of the month on which she died was the day on which she was born, Dec. 29, 1883, making her age 67 years and 6 months.

"Mrs. Knable is dead!" These were the words that passed from mouth to mouth. "Impossible," said all who heard the news of her unexpected passing. But only too true, the golden bowl was broken, and her spirit winged its flight into realms to us,

as yet, unknown. Possessed of a robust physical constitution, her powers of body seemed to have a wide range of endurance, yet there is a limit to everything; a material machine will wear out under stress and strain in being constantly used, so with the physical body; she labored incessantly for others, lived a sacrificial life. She was a loving wife, a devoted mother, and in her unselfish love and sacrificial service to her own aged mother she was almost angelic. She frequently remarked to her husband, "I will do my duty to my mother, who is almost 92 years old, even though I die in doing it." Prophetic utterance! She did die in so doing. It may well be said she died a martyr for the one she loved so well. What should not be said of such love and affection! Her name might well be written on the glory scroll of fame in letters of radiance.

To no one would she reveal all of her mental agony. She knew she was endeavoring to bear a burden too great for her. She confided in her husband when she said, "I will die before my mother." She had been ailing for a month or more, and yet kept up her vigil over her momentous charge, but Monday morning, June 29, she became very ill and passed away suddenly in her husband's arms.

She was buried in Fairview Cemetery July 2, Rev. J. R. Rothermel, of Allentown, officiating. Short services were held at the Main St. home, after which the body was taken to the Church of her youth, St. John's, and thence to the cemetery. The floral tributes were profuse and beautiful. At the Church three hymns were read, first her favorite, "I Will Sing of My Redeemer," then "Jesus I Live to Thee," favorite of the husband, and third, "Father of Eternal Grace," favorite of her daughter Miriam. She is survived by her aged mother, one brother, one sister, and a grandson.

Is she dead? No, listen to the words of the poet:

"Ever near us, though unseen,
Our dear immortal spirits tread;
The boundless Universe is life;
There are no dead!"

J. C. K.

MRS. MARY M. SHEIP

The passing of "Mother" Mary M. Sheip caused a deep shadow of sorrow to pass over the entire membership of Salem Church, Doylestown, Pa. She fell asleep June 12, and was laid to rest in the Doylestown Cemetery June 16, 1931. Mrs. Sheip was born Feb. 24, 1852. She was baptized and confirmed in the St. Peter's Church, Hilltown, Bucks County, Pa., on May 6, 1876, by the Rev. W. R. Yearick. On Oct. 21, 1873, she was married to Francis P. Sheip, at Linden Hall Seminary, Doylestown, by the president of that institution, the Rev. Levi C. Sheip, a brother of the groom, who was at the same time pastor of Salem Church. The young couple engaged in farming near Hilltown until May 5, 1907, when they moved to Doylestown and united with the Salem congregation. Their coming was a blessing both to them and to this Church. Their home became a center of interest for every activity of the Church. Mrs. Sheip was interested both in the program of the local congregation and of the entire denomination. They were readers, not only subscribers, of the "Messenger" for over fifty years. They knew intimately many ministers of our own and other Churches, who on various occasions visited the charge and were the guests of the Sheips. The husband died on Feb. 18, 1918. They are survived by two children, Miss Alma, living at home, and Arthur B., living at Oak Lane, Pa., both loyal members of Salem. One brother, Jacob F. Swartley, of Florida, also survives. Elder E. S. Fretz, of Pottstown, Pa., prominent layman, is one of the surviving nephews. Her benevolent spirit made possible the "Sheip Transept" in the enlarged Salem Church edifice. Her good deeds were numberless. Her memory will be a blessing to us for many years to come.

C. F. F.

BENJAMIN FRANKLIN MCCOY

Trinity Church, State Line, Pa., lost one of its most faithful members in the death of Elder Benjamin Franklin McCoy May 9, 1931, at the age of 73 years and 24 days. At the time of death he was an elder, trustee and treasurer of Trinity congregation, and vice-president of the Joint Consistory of the Greencastle Charge. Last year he represented the charge at the meetings of Mercersburg Classis and the meeting of the Synod of the Potomac at Salisbury, N. C. In all these positions of trust he proved himself most faithful. His friendly disposition, his integrity of character and his loyalty to Church and community have caused his passing to be most keenly felt.

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The funeral service was conducted from the home of his son Clyde and from the Church which, during the latter years of life, was so close to his heart. The services were conducted by his minister, Rev. G. Ermine Plott, who spoke briefly from the words: "For me to live is Christ." An unusually large number of friends had gathered as a tribute of respect to the memory of one whose friendship was highly prized.

"Servant of God, well done!

Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last."

G. E. P.

ELDER HENRY M. ANSTINE

Elder Henry M. Anstine, a life-long member of St. Paul Church, Shrewsbury, Pa., departed this life on April 20, 1931, at the age of 89 years and 1 day. Funeral services were conducted at the home of his daughter, Mrs. Hattie Glasser, by the pastor, the Rev. C. M. Mitzell. Elder Anstine was a loyal member of the Church, and a regular attendant at the services before his confinement by illness during the last year and a half. He is survived by a son, Clinton, and two daughters, Mrs. Millie Hain and Mrs. Hattie Glasser. "Blessed are the dead who die in the Lord."

C. M. M.